

An ANALYSIS of
The Epistle to the ROMANS.

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An analysis of the Epistle
of Paul the Apostle

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AN
ANALYSIS
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS

ARRANGED WITH THE TEXT IN BOTH ENGLISH AND GREEK.

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PREFACE TO FIRST EDITION.

Analysis presents the classification of correlated truths. Both natural and revealed religion contain such correlation, and each offers a legitimate field for such analysis. Indeed, it is essential to a thorough understanding of either. Dr. Alvah Hovey, a revered teacher in the latter, in his *Christian Theology*, accepts and appropriates the statement of Prof. Agassiz, equally revered as a teacher in the former, that all "thorough classification is but an interpretation of the thoughts of the Creator."* Analysis unfolds the relation of a passage to its context near and remote. The understanding of such relation is often prerequisite to correct exegesis. Dr. H. Harvey only states a truth patent to all when he says "The Bible should be studied analytically. A cursory reading of the Scriptures does not interpret them; they must be carefully analyzed if one would penetrate into their full meaning."† Dr. Francis Wayland calls the attention of his students to the fact that this understanding of relationship of parts is sometimes more important to the understanding of the whole than is an understanding of the separate parts themselves. He says that in order to have a complete and perfect knowledge of a thing, "(I) We must have a knowledge of the several parts of which it is composed. . . . This alone . . . would give . . . a very imperfect conception. (II) [We] must . . . understand how these parts are put together. This will greatly increase . . . knowledge; but it will still be imperfect. (III) It is necessary, therefore, that [we] should

have a conception of the relation which the several parts sustain to each other; that is, of the effect which every part was designed to produce upon every other part. When [we have] arrived at this idea, and [have] combined it with the other ideas just mentioned, then, and not till then, is knowledge . . . complete. It is manifest that this last notion—that of the relation which the parts sustain to each other—is frequently of more importance than either of the others."‡

Analysis may be of great advantage to a religious teacher. It furnishes a correct and condensed way of impressing upon himself and others the salient features of the text. Like true oratory, it is "able to produce the strongest possible impression in the shortest possible amount of time." Many religious teachers share the conviction of an educator of long experience who records himself as "well aware that the philosophical method of teaching is by analysis."§ Even a good analysis may, indeed, be too dry for light reading, but it yields rich nourishment to the real student. Dr. Nathaniel West, himself the author of *A Complete Analysis of the Bible*, says, in speaking of another work in the Introduction to his own (pp VIII, IX), "*Talbot's Analysis of the Holy Bible*, though imperfect in many respects, has been my study-companion for the past twenty-five years. The direction it has given to my studies; the light it has thrown on each subject brought from time to time under consideration; the facilities it has given me in preparing special discourses; the deep con-

* *Christian Theology*, p. 29.

† *The Pastor*, p. 147.

‡ *Moral Science*, p. 61.

§ *William A. Mowry, Studies in Civil Government*, p. 6.

viction it has wrought in my soul, of the absolute truth of the Holy Scriptures; the weapons it has furnished to my understanding, with which to meet every heresy, and false principle in doctrine, by which I have been assailed; the discipline it has exercised in expanding and strengthening my memory; the pertinence, ease, and delight, this has afforded in referring to, and applying the Scriptures, while preaching the glorious gospel of the blessed God; but above all, the unwavering adherence to, and love for the truth 'as it is in Jesus,' this book has been instrumental of working in my heart; can only be responded to by me in devout thanksgiving to God through Jesus Christ, that His merciful providence ever deigned to put such a book into my hands!"

Of course, when Paul wrote his Epistles he had before him no such divisions and subdivisions of his subject as are here suggested. He did have, none the less, a logical mind capable of producing, howsoever unconsciously, a composition that would admit of most thorough subdivision. It is a well-known fact that as the poet and the painter, in the production of their works, follow great laws of their respective arts without so much as once thinking about them, so a great writer or speaker, borne on by howsoever high and holy an enthusiasm, will be found by his students to have obeyed rules of whose control at the time he was quite unconscious. As Dr. Shedd says, "All truth is logical. It is logically connected and related, and that mind is methodical which detects this relation and connection, as it were, by instinct Now, a methodizing mind is one which by discipline and practice, has reached that degree of philosophic culture in which these systematizing laws work *spontaneously,*

by their own exceeding lawfulness, and instinctively develope, in a systematic and consecutive manner, the whole truth of a subject." Whatever may be said about Paul's other Epistles, the one that Tertius wrote at his dictation primarily for Roman readers certainly does admit of minute analysis. Works of great thought always do, and certainly this is a work of great thought. "Those who have studied it most carefully are most apt to fall in with the judgment of Coleridge that it is 'the most profound work in existence.'"^{*} "This Epistle is the true masterpiece of the New Testament, and the very purest Gospel, which is well worthy and deserving that a Christian man should not only learn it by heart, word for word, but also that he should daily deal with it as with the daily bread of men's souls. For it can never be too much or too well read or studied; and the more it is handled the more precious it becomes and the better it tastes."[†] We may say of the whole Epistle what one commentator is led to exclaim of a part:—"Who can rise from the perusal and contemplation of this wondrous passage, full of such profound views and pregnant meanings, with all its variously complicated yet beautifully discriminated relations and interlacements of members and thoughts, without an overpowering admiration and irresistible conviction of the superhuman wisdom that must have dictated even its minutest detail!"[‡]

The present Analysis is the outgrowth of work commenced in this line some fifteen years ago for Japanese theological students. That which was then prepared, though again and again revised, was rather the predecessor than the parent of the present Analysis, but the work, continued ever since as opportunity permitted, has given birth to what is now presented in English dress.

^{*} Philip Schaff in Introduction to Lange's Commentary on Romans.

[†] Martin Luther, quoted in Preface to Meyer's Commentary on Romans.

[‡] Forbes, quoted in An American Commentary of the New Testament, Romans pp. 146-7. Calvin's testimony in regard to this Epistle is of like import, and is even more in place:—"Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit." See Farrar's Life of Paul, Vol. II, p. 185.

The division according to chapters will doubtless seem to some unscientific. A chapter-division of some books of the Bible would certainly be so. In Romans, however, many analysts find natural joints at most of the chapter-divisions, and where they do not, there is no uniformity in fixing upon an alternative. For example, great diversity of opinion occurs as to the place of the dividing-line between the latter part of Chapter II and the early part of Chapter III, but even here so careful a scholar as Alford apparently follows the chapter-division. In what is here presented each chapter-division of the Epistle coincides with some major or minor division of the Analysis.

The last two chapters of the Epistle have been included. The writer could find no reason to dissent from the verdict of Meyer that they "are genuine and inseparable parts of the Epistle."

Baptist Theological Seminary, Japan,
April, 1902.

The text employed is the English of the Revised Version, and the Greek, as arranged by Westcott and Hort. Generous permission to use the latter has been granted by its publishers, Macmillan & Co., and a like generous permission to use the former has also been granted by its publishers, the Delegates of the Oxford University Press and Syndics of the Cambridge University Press. To these gentlemen, and to the many friends who have kindly assisted in proof-reading and in valuable suggestions, the writer tends his most hearty thanks.

And now may He whose "everlasting power and divinity" shine so resplendent throughout this Epistle, condescend to make this Analysis also one of His many means "unto obedience of faith,"
FOR OF HIM AND THROUGH HIM AND TO HIM ARE ALL THINGS. TO
HIM BE THE GLORY FOREVER. AMEN.

ALBERT ARNOLD BENNETT.

PREFACE TO THE SECOND EDITION.

In the printing of this second edition little change has been attempted beyond the correction of typographical errors.

Following a suggestion kindly given, a Summary of the Analysis is here inserted.

The Epistle is divided into three parts. The main argument, Division One, occupies Chapters I to VIII, and deals, in its manifold phases, with the question of Faith as related to Salvation in the broad sense of that word. Since some of the positions taken would seem to a Jewish mind inconsistent with God's ancient plans and promises, a consideration of the Rejection of Israel, Division Two, occupies the next three Chapters, IX to XI. The remainder of the Epistle, Division Three, Chapters XII to XVI, is largely made up of an application to the daily life of the reader of the great principle argued by the writer; or, in other words, it is an Exhortation unto "the obedience of faith."

The first Division is subdivided into three Sections. Of these the first Section, Chapters I and II, shows the need of the Gospel Plan of Salvation on account of the sinful condition both of the Gentiles (Chap. I) and of the Jews (Chap. II). The second Section, chapters III to V, is the pith of the whole argument, and teaches the Nature of the Plan (Chap. III), illustrates its early Application (Chap. IV), and shows the Blessedness of all who adopt it

(Chap. V). The third Section, Chapters VI to VIII, advances from the Justification to the Sanctification and Glorification of the believer, and shows that he has passed into the domain of Grace (Chap. VI), out of the domain of the Law (Chap. VII), and is supremely blessed whether we look at his past, his present or his future (Chap. VIII).

The second Division is subdivided into two Sections. They both deal with Israel's Unbelief, but in the first Section, Chapters IX and X, that fact is viewed in the light of God's severity; in the second, Chapter XI, in the light of God's goodness. The first Section is again divided into Unbelief in relation to Election (Chap. IX) and Unbelief in relation to Free-will (Chap. X).

The third Division is one of duties. It is subdivided into three Sections. The first Section, Chapters XII and XIII, enumerates those of broadest application—duties of the Christian as a Recipient of God's mercies (Chap. XII) and as a Citizen of both earth and heaven (Chap. XIII). The second Section, Chapters XIV and XV, deals especially with duties of the Strong among the Weak, showing in Chapter XIV what such should not do, and in Chapter XV what they should. The third Section, Chapter XVI, is of narrowest application, and concerned primarily church-members at Rome in the days of Paul.

To abbreviate and tabulate we may rearrange as follows:—

SUMMARY OF ANALYSIS.

	(1.) The Need of the Plan	{ A. The Gentile need	Chapter	I.
		{ B. The Jewish need	„	II.
I. The Gospel Plan of Salvation by Faith	{ (2.) The Plan unfolded.....	{ A. It is by faith	„	III.
		{ B. It was taught of old (Abraham's Case)	„	IV.
		{ C. It brings joyful fruition	„	V.
	{ (3.) Subsequent blessings involved	{ A. The sway of Grace	„	VI.
		{ B. The Continued emancipation from the Law	„	VII.
		{ C. The acquitted sinner installed an heir of God ...	„	VIII.
II. The Rejection of Israel in the light of that Plan....	{ (1.) From the stand-point of God's Severity	{ A. Severity and Election	„	IX.
		{ B. Severity and Free-will	„	X.
	{ (2.) From the stand-point of God's Goodness	{ Limitations and purpose of the Rejection	„	XI.
III. The Duties of those who are saved according to that Plan.	{ (1.) General duties	{ A. Duties for every one and all time	„	XII.
		{ B. Duties of the Citizen.....	„	XIII.
	{ (2.) Duties mainly of the Strong.....	{ A. Things forbidden	„	XIV.
		{ B. Things enjoined.....	„	XV.
	{ (3.) Duties mainly of the Roman readers	{ Fellowships helpful and hurtful	„	XVI.

ALBERT ARNOLD BENNETT.

Baptist Theological Seminary, Japan.
July 1905.

Rev. Mrs. C. Davenport,
at Mission,
Maulmein, Burma.

ANALYSIS OF ROMANS.

Division One. The Gospel Plan of Salvation by Faith. CHAPTERS I—VIII.

*Section One. The Importance of the Gospel shown by the moral condition of man,
both Jew and Gentile. Chapters I and II.*

Chapter I. (Dealing especially with the condition of the Gentiles) The Efficacy and the Necessity of the Gospel respectively illustrated by pictures of the godly and of the godless.

Prefatory.—	Introduction to the Epistle				1-7
I.—	THE WRITER OF THE EPISTLE				1, 2
A.	His name and that of his Lord	1	PAUL, a ¹ servant of Jesus Christ,	1	ΠΑΥΛΟΣ δούλος [Ἰησοῦ Χριστοῦ,]
B.	His first and inner call to office		called to be an apostle,		κλητὸς ἀπόστολος,
C.	His later and outward appointment to service				
1.	A service called for by the New Covenant		separated unto the gospel of God,		ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ
2.	A service predicted also by the Old	2	which he promised afore ² by his prophets in the holy scriptures,	2	ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίας
II.—	THE BOND OF UNION BETWEEN THE WRITER AND HIS READERS				3-6
A.	The divine Link, considered in Himself				
1.	Christ in His incarnation	3	concerning his Son, who was born of the seed of David according to the flesh,	3	περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,
2.	Christ in His glorification	4	who was ³ declared to be the Son of God ⁴ with power, according to the spirit of holiness, by the resurrection of the dead;	4	τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιασύνης ἐξ ἀναστάσεως νεκρῶν,
B.	The divine Link, in His hold on the writer				
1.	Endowing him with gifts, and fitting him for service	5	even Jesus Christ our Lord, through whom we received grace	5	Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν
2.	Induing him with authority, and sending him to serve				
a.	The fact		and apostleship,		καὶ ἀποστολήν
b.	The immediate (human) object [N.B. This "obedience of faith" is the key-note of the whole Epistle.]		unto obedience ⁵ of faith among all the nations,		εἰς ὑπακοήν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν

¹ Gr. bondservant.

² Or, through.

³ Gr. determined.

⁴ Or, in.

⁵ Or, to the faith.

(1) Χριστοῦ Ἰησοῦ.

c. The ultimate (divine) object		for his name's sake:	ὑπὲρ τοῦ ὀνόματος αὐτοῦ,
C. The divine Link in His hold on the readers	6	among whom are ye also, called to be Jesus Christ's:	6 ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
III.—THE READERS OF THE EPISTLE:—CHRISTIANS AT ROME			7
A. Defined as those in Rome already blessed			
1. In His love who called them	7	to all that are in Rome, beloved of God,	7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
2. In that to which (or, in which) they were called		called to be saints:	κλητοῖς ἀγίοις·
B. Greeted with a prayer for continued blessing			
1. The twofold nature of the blessing invoked			
a. Viewed from the divine cause (a Grecian form of salutation)		Grace to you	χάρις ὑμῖν
b. Viewed from the human effect (a Hebrew form of salutation)		and peace	καὶ εἰρήνη
2. The twofold Source whence the blessing is to proceed			
a. From Him who makes them His children		from God our Father	ἀπὸ θεοῦ πατρὸς ἡμῶν
b. From Him who saved them from their sins... ..		and the Lord Jesus Christ.	καὶ κυρίου Ἰησοῦ Χριστοῦ.
first.—The Godly. Typical Cases. The efficacy of the Gospel attested by the readers' faith and the writer's zeal			8-17
<i>(Despite the strong personal coloring of its first part, it is in this section that the apostle launches forth into his great theme, and this may therefore be considered as the beginning of the argument, deep in which we find ourselves in verses 16 and 17. Comp. XV: 14-33.)</i>			
I.—THE WRITER'S GRATITUDE FOR THE SPIRITUAL ATTAINMENT OF HIS READERS			8
A. His gratitude	8	First, I thank my God through Jesus Christ for you all,	8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
B. Their attainment		⁶ that your faith is proclaimed throughout the whole world.	ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.
II.—HIS LONGING TO MINISTER TO THEIR FURTHER SPIRITUAL GROWTH			9-17
A. For the sake of <i>their</i> spiritual good			
1. Attested by his remembrance of them			
a. The evidence of such remembrance... ..	9	For God is my witness, whom I serve in my spirit in the gospel of his Son,	9 μάρτυς γὰρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματι μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
b. The holy employment that gives it tone... ..			ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμαι
c. Its continuance		how unceasingly I make mention of you,	

6 Or, because.

2.	Attested by his prayers to be permitted to visit Rome	10	always in my prayers making request, if by any means now at length I may be prospered ¹ by the will of God to come unto you.	10	πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἦδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
3.	Attested by his longing to see them				
	a. Immediate object	11	For I long to see you, that I may impart unto you some spiritual gift,	11	ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδώ χάρισμα ὑμῖν πνευματικόν εἰς τὸ στηριχθῆναι ὑμᾶς,
	b. Ultimate object		to the end ye may be established;		
B.	For the sake of <i>mutual</i> faith... ..	12	that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.	12	τοῦτο δὲ ἐστὶν συναπαρξαθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
C.	For the sake of <i>his own</i> satisfaction				
1.	That he might realize an oft-repeated hope	13	And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.	13	οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
2.	That he might discharge a debt affecting them				
	a. The debt acknowledged	14	I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.	14	Ἑλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·
	b. A desire expressed to pay what was possible	15	So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.	15	οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
	c. The method declared to be not humiliating	16	For I am not ashamed of the gospel:	16	οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον,
	d. The reason why the writer thus glories in the cross				
	a. Stated:—It is God's way of saving all believers.		for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.		δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε [πρῶτον] καὶ Ἑλληνι·
	β Explained and emphasized				
	It reveals the only righteousnes s attainable	17	For therein is revealed a righteousness of God	17	δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται:
	And the only way to attain it (Hab. II : 4).		² by faith unto faith: as it is written, But the righteous shall live ² by faith.		ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται: Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

1 Gr. in.

2 Gr. from.

Second.—The Godless. Typical Cases. The need of the gospel shown by the degradation of man and the wrath of God. 18-32

I.—GOD'S WRATH IS REVEALED AGAINST WILFUL SIN IN ITS TWO PHASES,—GODLESSNESS AND UNRIGHTEOUSNESS. 18

- | | | | | |
|---|----|--|----|--|
| A. The revelation of God's wrath | 18 | For ¹ the wrath of God is revealed from heaven | 18 | Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ |
| B. The two phases of man's sin... .. | | against all ungodliness and unrighteousness of men, who ² hold down the truth in unrighteousness; | | ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, |

II.—THE FIRST PHASE DEPICTED—THE SIN OF THE GODLESS 19-23

- | | | | | |
|--|----|---|----|---|
| A. It is wilful; they know about God. | | | | |
| 1. The fact stated | 19 | because that which may be known of God is manifest in them; | 19 | διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, |
| 2. They have been taught, and that by a divine Teacher. | | for God manifested it unto them. | | ὁ θεὸς γὰρ αὐτοῖς ἐφανερώσεν. |
| 3. He has inculcated two fundamental doctrines, using a universal text-book. | 20 | For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, <i>even</i> his everlasting power and divinity; | 20 | τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται, ἧ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοῦς ἀναπολόγητους, |
| B. It is consequently inexcusable. | | | | |
| C. The sin described | | | | |
| 1. Negatively | | | | |
| a. There is no outward adoration. | 21 | because that, knowing God, they glorified him not as God, neither gave thanks; | 21 | διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠὲχαρίστησαν, |
| b. There is no inward gratitude. | | | | |
| 2. Positively | | | | |
| a. In <i>thought</i> , there is only vanity, with consequent darkness. | | but became vain in their reasonings, and their senseless heart was darkened. | | ἀλλὰ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· |
| b. In <i>word</i> , there is only a boast of wisdom, and consequent foolishness. | 22 | Professing themselves to be wise, they became fools, | 22 | φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, |
| c. In <i>deed</i> , there is only idolatry, (with consequent degradation implied) (Ps. CVI. 20). | 23 | and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. | 23 | καὶ ἠλλαξάν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωμάτι εἰκόνοσ φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. |

[Note the steps of this anti-climax: 1, the incorruptible God; 2, man; 3, birds; 4, beasts; 5, reptiles.]

1 Or, a wrath. 2 Or, hold the truth. 3 Or, so that they are.

III.—THE SECOND PHASE DEPICTED,—THE SIN OF THE UNRIGHTEOUS (AN OUTGROWTH OF THE FIRST)... .. 24-31

A. Since the godless dishonored God by worshipping images made like corruptible man, God gave them up to dishonor themselves once made in the image of the incorruptible God. 24-27

1. The fact stated generally (the *result* emphasized)

a. The fact—mutual dishonoring of their bodies

<p>α Abandoned of God to this 24</p> <p>β Their own degraded longing</p> <p>γ Their conduct</p>	<p>Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves:</p>	<p>24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καοδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς,</p>
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b. The cause—the dishonoring of God

<p>α They treated the truth as a lie... .. 25</p> <p>β They gave to underlings both the service due God as their Creator and the worship due Him as the Ever-blessed.</p>	<p>for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Crea- tor, who is blessed for *ever. Amen.</p>	<p>25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.</p>
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2. The fact stated in detail (the *sin* emphasized)

a. The cause—the same as before 26

b. The fact—thorough pollution of heart and flesh

<p>α Abandoned of God to this common sensuality... ..</p> <p>β Woman's shamelessness</p> <p>γ Man's shamelessness</p>	<p>God gave them up unto ⁵ vile passions: for their women changed the natural use into that which is against nature:</p>	<p>26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους ἄρσενες ἐν ἄρσειν, τὴν ἀσχημοσύνην κατεργαζόμενοι· καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες.</p>
<p>The sin 27</p>	<p>and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness,</p>	
<p>Its fruit</p>	<p>and receiving in themselves that recompense of their error which was due.</p>	

B. Since they did not approve of holding God in their knowledge, God gave them over to a reprobate mind 28-31

⁴ Gr. unto the ages.

⁵ Gr. passions of dishonour.

1. The general statement	...	28	And even as they ⁶ refused to have God in <i>their</i> knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;	28	Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
2. The detailed description of their condition					
a. The four things that came to fill the vacancy when God was put out	...	29	being filled with all unrighteousness, wickedness, covetousness, maliciousness;	29	πεπληρωμένους πάσῃ ἀδικίᾳ [πονηρίᾳ πλεονεξίᾳ κακίᾳ],
b. The five things with which they were full when devoid of worship and gratitude	...		full of envy, murder, strife, deceit, malignity;		μεστὸς φθόνου φόνου ἔριδος δόλου κακοηθίας,
c. The twelve things which they became in turning away from God					
[The first seven are positive; ...]	...	30	whisperers, backbiters, ⁷ hateful to God, insolent, haughty, boastful, inventors of evil things,	30	ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν,
The last five are negative.]	...	31	disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful:	31	γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας.

IV.—THE WOEFUL ISSUE, OR PRESENT STATE OF THE GODLESS 32

A. What they know					
1. They know God's ordinance.	...	32	who, knowing the ordinance of God,	32	ὅτινες τὸ δικαίωμα τοῦ θεοῦ [ἐπιγνώτες],
2. They must also know their consequent doom.	...		that they which practise such things are worthy of death,		[ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν,
B. What they do					
1. They continue in sin themselves.	...		not only do the same,		οὐ μόνον αὐτὰ ποιοῦσιν
2. They approve of it in others.	...		but also consent with them that practice them.		ἀλλὰ καὶ συνευδοκοῦσιν τοῖς ¹ πράσσουσιν.

Chapter II. (Dealing especially with the condition of the Jews). The perfection of God's righteousness revealing the imperfection of man's.

First.—Man judging his fellows, condemned before God judging His creatures	...	1-16
I.—MAN JUDGING HIS FELLOWS	...	1-5
A. The human judge, as such, compared with the divine	...	1-2

6 Gr. did not approve. 7 Or, haters of God. 29 κακίᾳ πονηρίᾳ πλεονεξίᾳ ἢ πονηρίᾳ κακίᾳ πλεονεξίᾳ
 32 ἐπιγνώσκοντες | †...†

1. The human judge
 - a. His self-excusing judgment is inexcusable.
 - b. His ability to judge proves his own sin not of ignorance.
 - c. The very sins he condemns he also commits.
2. The divine Judge
 - a. The judgments of the Lord are true, in themselves,
 - b. And righteous, in their application.
- B. The human judge arraigned before the divine
 1. The implied impossibility of the human judge eluding the divine
 2. The wealth of mercy lavished by the divine to bring the human to repentance
 3. The wealth of wrath hoarded by the human when hardened in impenitence
 4. The day till which final judgment is reserved

1 Wherefore thou art without excuse, O man, whosoever thou art that judgest:
 for wherein thou judgest ¹ another, thou condemnest thyself;
 for thou that judgest dost practise the same things.
 2 ² And we know that the judgment of God is according to truth
 against them that practise such things.
 3 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?
 4 Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?
 5 but after thy hardness and impenitent heart treasurest up for thyself wrath
 in the day of wrath and revelation of the righteous judgment of God;

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων.
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις,
 τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
 2 οἶδαμεν [δὲ] ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν
 ἐπὶ τοῖς τὰ τοιαῦτα πράσσοντας.
 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοῦτὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
 4 ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;
 5 κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργήν
 ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρίσιας τοῦ θεοῦ,

II.—GOD JUDGING HIS CREATURES 6-16

A. General statement. Characteristics of God's judgment (Prov. xxiv : 12)

1. It is universal in its extent. 6 who will render to every man
2. It is impartial in its treatment. according to his works:

6 ὃς ἀποδώσει ἐκάστῳ
 κατὰ τὰ ἔργα αὐτοῦ.

B. Specific statements emphasizing the first trait, universality

1. God's judgment will extend to both good and evil men.

¹ Gr. the other.

² Many ancient authorities read For.

a. Good men			
a	Their conduct (including means and end) ...	7 to them that by patience in well-doing seek for glory and honor and incorruption,	7 τοὺς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
β	Their reward	eternal life	ζωὴν αἰώνιον.
b. Evil men			
a	Their character and (negative and positive) conduct	8 but unto them that are factious, and obey not the truth, but obey unrighteousness,	8 τοὺς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
β	Their reward	9 shall be wrath and indignation, tribulation and anguish,	9 ὀργὴ καὶ θυμὸς, θλίψεις καὶ στενοχωρία,
2. God's judgment will be meted to each man as an individual, irrespective of his nationality.			
a. The evil man			
a	whether Jew	upon every soul of man that worketh evil, of the Jew first,	ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτου καὶ Ἑλλήνου.
β	or Gentile	and also of the Greek;	
b. The good man			
a	whether Jew	10 but glory and honor and peace to every man that worketh good, to the Jew first,	10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ Ἑλλήνι.
β	or Gentile	and also to the Greek:	
C. Specific statements emphasizing the second trait, impartiality 11-15			
1. That impartiality restated... .. 11 for there is no respect of persons with God. 11 οὐ γὰρ ἐστὶν προσωπολήψια παρὰ τῷ θεῷ			
2. Impartiality manifest in divine condemnation			
a.	In the case of the Gentile... ..	12 For as many as have sinned without law shall also perish without law:	12 Ὅσοι γὰρ ἀνόμωτ ἤμαρτον, ἀνόμωτ καὶ ἀπολοῦνται.
b.	In the case of the Jews	and as many as have sinned under law shall be judged by law;	καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται.
3. Impartiality manifest in divine justification			
a.	Negatively	13 for not the hearers of a law are ¹ just before God,	13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ,
b.	Positively	but the doers of a law shall be ² justified	ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται.
4. Impartiality manifest in the divine inscribing of a hidden law where there was no revealed one			

1 Or, righteous.

2 Or, accounted righteous.

a. The fact of such a hidden law	14	for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves;	14	ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος·
b. The nature of its inscription	15	in that they show the work of the law written in their hearts,	15	ὅτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
c. Its force and justice recognized by the conscience		their conscience bearing witness therewith.		συνμαρτυροῦσης αὐτῶν τῆς συνειδήσεως
d. Its standard that by which the human judgment foreshadows the divine				
a In its condemnation		and their ¹ thoughts one with another accusing		καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων
β Or, perchance, in its acquittal		or else excusing them;		ἢ καὶ ἀπολογουμένων,
D. The Judgment-day, more fully described (than in verse 5)				16
1. The supreme Judge	16	in the day when God ² shall judge	16	ἐν ἡμέρᾳ ¹ κρίνει ¹ ὁ θεὸς
2. The nature of the trial		the secrets of men,		τὰ κρυπτὰ τῶν ἀνθρώπων
3. The judicial standard... ..		according to my gospel,		κατὰ τὸ εὐαγγέλιόν μου
4. The examining Judge		by Jesus Christ.		διὰ Ἰησοῦ ¹ .

Second.—The Possession of the Law, with partial observance, has not abailed to render the Jew righteous before God. ... 17-29

I.—POSSESSION MAY INVOLVE BLESSING BUT DOES NOT REMOVE GUILT... .. 17-24

A. Blessings boasted by the Jew as its possessor

1. Five benefits it has conferred upon him

a. The benefits enumerated

a Nationality	17	But if thou bearest the name of a Jew,	17	Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ
β Morality		and retest upon ² the law,		καὶ ἐπαναπαύῃ νόμον
γ Religion		and gloriest in God,		καὶ καυχᾶσαι ἐν θεῷ
δ Knowledge	18	and knowest ⁴ his will,	18	καὶ γινώσκεις τὸ θέλημα
ε Wisdom		and ² approvest the things that are excellent,		καὶ δοκιμάζεις τὰ διαφέροντα

b. Their source acknowledged being instructed out of the law, κατηγορούμενος ἐκ τοῦ νόμου,

1 Or, reasonings.
4 Or, the Will.

2 Or, judgeth.
5 Or, provest the things that differ.

3 Or, a law.

16 ἡμέρα ἢ ὡ. ἡμέρα ὅτε | κρίνει | Ἰησοῦ Χριστοῦ

2. Four classes whom he thinks it enables him to benefit		
a. The classes enumerated		
z Those who have no eyes for the light	19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,	19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,
β Those who have no light for their eyes		
γ Those who (may have had experience but) have now no discretion	20 ¹ a corrector of the foolish,	20 παιδευτὴν ἀφρόνων,
δ Those who (may yet have discretion but) have now no experience... ..	a teacher of babes, having in the law the form of knowledge and of the truth;	διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ,—
b. The source of this supposed power acknowledged ...		
B. The guilt of the Jew, though a possessor, remains unaltered.		
1. Generally, his practice does not accord with his precept.		
	21 thou therefore that teachest another, teachest thou not thyself?	21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις;
2. Specifically		
a. His moral words, whether in preaching or talking, have not kept him from grossly immoral deeds.		
a He is open to the charge of stealing... ..	thou that preachest a man should not steal, dost thou steal?	ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;
β And of adultery.	22 thou that sayest a man should not commit adultery, dost thou commit adultery?	22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις;
b. His holy feelings, so intense toward things bad and good, have not restrained him from desecrating sacred objects.		
a He is open to the charge of sacrilege	thou that abhorrest idols, dost thou ² rob temples?	ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;
β And of dishonor of God and the law.		
The charge made	23 thou who gloriest in ³ the law, through thy transgression of the law dishonorest thou God?	23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις;

1 Or, an instructor. 2 Or, commit sacrilege. 3 Or, a law.

The charge proven (see Ezek. XXXVI: 20,23; Is. LII: 5)...

24 For the name of God is blasphemed among the Gentiles because of you, even as it is written.

24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

II.—PARTIAL OBSERVANCE (AS IN THE RITE OF CIRCUMCISION) OF A LAW OTHERWISE BROKEN, DOES NOT REMOVE GUILT. ... 25-27

A. Circumcision may, or may not, profit the Jew.

- 1. When it is profitable 25
- 2. When it is not profitable 26

25 For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision.

25 περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾦς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

B. Uncircumcision may be as profitable. 26

26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?

26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

C. Uncircumcision may be even more profitable. 27

27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

III.—SUMMARY:—(THE FALSE ESTIMATE CORRECTED) TRUE JUDAISM DESCRIBED 28-29

A. The place of its proof-marks

- 1. Negatively
 - a. In the case of the man 28
 - b. In the case of his rite 29
- 2. Positively
 - a. In the case of the man 28
 - b. In the case of his rite 29

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·

29 but he is a Jew, which is one inwardly; and circumcision is that of the heart,

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας

B. The character of its service

- 1. Positively in the spirit,
- 2. Negatively not in the letter;

ἐν πνεύματι
οὐ γράμματι,

C. The commendation it seeks and obtains

- 1. Negatively whose praise is not of men,
- 2. Positively but of God.

οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.



Section Two. The Gospel Plan of Justification by Faith. Chapters III-V.

Chapter III. The Plan Explained: Justification is by Faith.

First.—The Law furnishes no hope of justification for man. 1-20

I.—EXTERNALLY.—THE JEW IS NOT JUSTIFIED BY THE MERE FACT OF HIS POSSESSING THE LAW. 1-8

A. The possession of the law greatly exalted the Jews in point of privilege.

- | | | |
|--|---|--|
| 1. A twofold question suggesting the fact | 1 What advantage thou hath the Jew? or what is the profit of circumcision? | 1 <i>Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφελία τῆς περιτομῆς;</i> |
| 2. The answer stating and illustrating the fact | 2 Much every way: first of all, that they were intrusted with the oracles of God. | 2 <i>πολὴν κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.</i> |

B. God's faithfulness toward the Jews is above suspicion, and is emphasized by their unfaithfulness.

- | | | |
|--|--|--|
| 1. A twofold question suggesting the fact | 3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? | 3 <i>τί γὰρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;</i> |
| 2. The answer stating and proving the fact | 4 ¹ God forbid: yea, let God be found true, but every man a liar; | 4 <i>μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,</i> |
| a. Stated, mainly in words of the writer (Ps. CXVI: 11?) | 4 as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment. | <i>καθάπερ γέγραπται Ὅπως ἂν δικαιοθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.</i> |
| b. Proven, in words of Scripture (Ps. LI: 4) | | |

C. All this, however, does not detract from the justice of God's course toward the Jew.

- | | | |
|--|---|--|
| 1. A twofold question suggesting such fact | 5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) | 5 <i>εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.</i> |
| 2. The answer, implying its statement and proof | 6 God forbid: for then how shall God judge the world? | 6 <i>μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ θεὸς τὸν κόσμον;</i> |

D. Nor does it detract from the sin of the Jew's course toward God.

- | | | |
|---------------------------------------|--|--|
| 1. A twofold question suggesting this | 7 ² But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? | 7 <i>εἰ [δὲ] ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσεισεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ ὡς ἁμαρτωλὸς κρίνομαι,</i> |
|---------------------------------------|--|--|

1 Gr. *Be it not so*: and so elsewhere.

2 Many ancient authorities read *for*.

b. The hypothetical sin of the present or future... ..

8 and why not (as we slanderously reported, and as some affirm that we say), Let us do evil, that good may come?

8 καὶ μὴ καθὼς βλασφημούμεθα [καὶ] καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὦν τὸ κρίμα ἐνδικόν ἐστιν.

2. The answer, indirectly, but emphatically, asserting it

whose condemnation is just.

II.—INTERNALLY.—NEITHER JEW NOR GENTILE IS JUSTIFIED BY THE WAY IN WHICH HE KEEPS THE LAW. 9-20

A. Shown by the moral condition of both

1. A twofold question (resenting a supposed insinuation?)

9 What then? ²are we in worse case than they?

9 Τί οὖν; προεχόμεθα;

2. The answer showing common sinfulness

a. Stated, in words of the writer

No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;

οὐ πάντως, προηγησάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

b. Proven, in words of Scripture

α The universality of sin emphasized (Ps. XIV: 1-3).

[Six negative statements and two positive]

10 as it is written,

10 καθὼς γέγραπται ὅτι

There is none righteous, no, not one;

οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

11

There is none that understandeth,

11 οὐκ ἔστιν ἴσυνίων, οὐκ ἔστιν¹

There is none that seeketh after God;

ἰἐκζητῶν¹ τὸν θεόν·

12

They have all turned aside, they are together become unprofitable;

12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·

There is none that doeth good, no, not so much as one:

οὐκ ἔστιν ἑποιῶν ἰχρηστότητα, οὐκ ἔστιν ἕως¹ ἑνός.

β Its totality emphasized (Ps. V: 9; CXL: 3; X: 7;

Is. LIX: 7; Ps. XXXVI: 1)

[Six positive statements and two negative]

(From the head down)... ..

13

Their throat is an open sepulchre;

13 τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν,

With their tongues they have used deceit:

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

The poison of asps is under their lips:

ἰδς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,

14

Whose mouth is full of cursing and bitterness:

14 ὦν τὸ στόμα ἑαρῶς καὶ πικρίας γέμει·

¹ Or, do we excuse ourselves?

11 ὁ συνίων, οὐκ ἔστιν ὁ ἰζητῶν

12 ὁ ἰχρηστότητα ἕως

14 αὐτῶν

(Even to the feet) 15

Their feet are swift to shed blood;

15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα

16 Destruction and misery are in their ways;

16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

17 And the way of peace have they not known:

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

(All is corrupt.) 18

18 There is no fear of God before their eyes.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

B. Shown by the verdict and the nature of the law

1. It manifestly condemns the Jews. 19

19 Now we know that what things soever the law saith, it speaketh to them that are under the law;

19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ,

2. The conviction of the Jew involves that of the Gentile.

that every mouth may be stopped, and all the world may be brought under the judgement of God:

ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.

3. As a fact, it never acquits (Ps. CXLIII: 2). 20

20 because ¹ by ² the works of the law shall no flesh be ³ justified in his sight:

20 διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

4. By its nature, it must do the opposite.

for ⁴through the law cometh the knowledge of sin.

Second.—Both Jew and Gentile may be justified apart from the law by faith in Jesus Christ... .. 21-31

I.—THIS METHOD IS IN KEEPING WITH GOD'S RIGHTEOUSNESS. 21-26

A. There is a righteousness to which the law is not essential. 21

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

B. That righteousness comes to the believer through his faith in Jesus Christ.

1. Generally:—the fact stated 22

22 even the righteousness of God through faith ⁵ in Jesus Christ

22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ,

2. Specifically

a. With reference to the believer

a In its extent, it reaches to all.

It is available to all.

unto all ⁶ them that believe; for there is no distinction;

εἰς πάντας τοὺς πιστεύοντας, οὐ γὰρ ἐστιν διαστολή.

It is needed by all. 23

for all have sinned, and fall short of the glory of God;

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,

1 Gr. out of. 4 Or, through law.

2 Or, works of law. 5 Or, of.

3 Or, accounted righteous. 6 Some ancient authorities add and upon all.

β	In its terms, it is free,—God's gracious gift. ...	24	being justified freely by his grace	24	δικαιούμενοι δωρεάν τῆ αὐτοῦ χάριτι
b.	With reference to the Christ				
a	His work for the believer:—redemption ...		through the redemption that is in Christ Jesus:		διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.
β	His position between God and the believer:— that of the mercy-seat (Ἰλαστήριον) ...	25	whom God ¹ set forth ² to be a propitiation, through ³ faith, by his blood,	25	ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ τῆ πίστεως ἐν τῷ αὐτοῦ αἵματι
γ	His revelation of God:—justice and mercy				
	In relation to the past ...		to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God;		εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ,
	In relation to the present and future ...	26	for the shewing, I say, of his righteousness at this present season: that he might himself be ⁴ just, and the ⁵ justifier of him that ⁶ hath faith ⁷ in Jesus.	26	πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

II.—THIS METHOD IS NOT IN KEEPING WITH HUMAN BOASTING. ... 27-30

A.	Generally:—taught by a question and answer ...	27	Where then is the glorying? It is excluded.	27	Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη.
B.	Specifically				
1.	No one justified by this method can boast the other.				
a.	A twofold question suggesting this ...		By what manner of law? of works?		διὰ ποίου νόμου; τῶν ἔργων;
b.	The answer, asserting it ...		Nay: but by a law of faith.		οὐχί, ἀλλὰ διὰ νόμου πίστεως.
c.	The conclusion ...	28	⁷ We reckon therefore that a man is justified by faith apart from ⁸ the works of the law.	28	λογιζόμεθα ἄρα δικαιῶσθαι πίστει ἀνθρώπων χωρὶς ἔργων νόμου.
2.	No one can boast exclusive right to this method.				
a.	A twofold question suggesting this ...	29	Or is God the God of Jews only? is he not the God of Gentiles also?	29	ἢ Ἰουδαίων ὁ θεὸς ἴδιον; οὐχὶ καὶ ἐθνῶν;
b.	The answer, asserting it ...		Yea, of Gentiles also:		ναὶ καὶ ἐθνῶν,
c.	The reason ...	30	if so be that God is one, and he shall justify the circumcision ⁹ by faith, and the uncircumcision ¹⁰ through faith.	30	εἴπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

III.—THIS METHOD PRESERVES THE FORCE AND SANCTITY OF THE LAW. ... 31

A.	A question as to invalidating the law ...	31	Do we then make ¹¹ the law of none effect ¹² through faith? God forbid: nay, we establish ¹¹ the law.	31	νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἱσχύνομεν.
B.	The answer, proving the opposite result ...				

1 Or, *purposed*. 2 Or, to be *propitiatory*. 3 Or, *faith in his blood*.
 4 See ch. ii. 13, margin. 5 Gr. *is of faith*. 6 Or, *of*.
 7 Many ancient authorities read *For we reckon*. 8 Or, *works of law*.
 9 Gr. *out of*. 10 Or, *through the faith*. 11 Or, *law*.

25 τῆς 28 οὖν 29 μόνων

Chapter IV. The case of Abraham is an illustration of, not an exception to, the plan of Justification by faith.

first.—Abraham's case considered	...	...	...	...	...	...	...	...	...	1-22
I.—ABRAHAM'S RIGHTEOUSNESS, <i>per se</i> , WAS BY FAITH NOT WORKS	...	...	...	...	...	...	...	...	...	1-5
A. The case suggested	...	...	...	...	1	What then shall we say ¹ that Abraham, our forefather according to the flesh, hath found?	1	Τί οὖν ἐροῦμεν Ἵ' Αβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;		
B. His position if his case had been an exception										
1. Before men	...	...	...	...	2	For if Abraham was justified ² by works, he hath whereof to glory	2	εἰ γὰρ Ἵ' Αβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα·		
2. Before God	...	...	...	...		but not toward God.		ἀλλ' οὐ πρὸς θεόν,		
C. His case is not an exception										
1. The Scripture statement (Gen. XV: 6)										
a. Abraham's act toward God	...	...	...	...	3	For what saith the scripture? And Abraham believed God,	3	τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἵ' Αβραάμ τῷ θεῷ,		
b. God's act toward Abraham	...	...	...	...		and it was reckoned unto him for righteousness.		καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.		
2. The application of the statement										
a. <i>Mal à propos</i> if by works	...	...	...	...	4	Now to him that worketh, the reward is not reckoned as of grace, but as of debt.	4	τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα·		
b. <i>À propos</i> if by faith...	...	...	...	...	5	But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.	5	τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην,		
II.—ABRAHAM'S BLESSEDNESS, INVOLVED IN HIS RIGHTEOUSNESS, WAS OF FAITH, NOT WORKS	...	...	...	...	...	...	...	...	...	6-10
A. David describes Abraham's case, also, in enunciating the general principle	...	...	...	...	...	...	...	...	...	6-8
1. The writer's statement that David does enunciate such a principle	...	...	...	...	6	Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying,	6	καθάπερ καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων		

1 Some ancient authorities read *of Abraham, our forefather according to the flesh.*
 2 Gr. *out of.*

1 εὐρηχέναι.

2. David's words (Ps. XXXII: 1, 2)			
a. Emphasizing the accomplished result in the man	... 7	Blessed are they whose iniquities are forgiven, And whose sins are covered.	7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,
b. Emphasizing the perpetual attitude of the Lord	... 8	Blessed is the man to whom the Lord will not reckon sin.	8 μακάριος ἀνὴρ [οὐ] οὐ μὴ λογισηται Κύριος ἁμαρτίαν.
B. Abraham's blessedness was not the outcome of circumcision		... ..	9-10
1. Question as to the relation between this blessedness and circumcision	... .. 9	Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also?	9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τῇ περιτομῇ ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
2. Answer			
a. Abraham received the blessedness as much as David....		for we say, To Abraham his faith was reckoned for righteousness.	λέγομεν γάρ 'Ελογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.
b. He was not then circumcised			
a. Two-fold question as to this	... .. 10	How then was it reckoned? when he was in circumcision, or in uncircumcision?	10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
b. Emphatic answer	... ..	Not in circumcision, but in uncircumcision:	οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.
III.—THE BLESSING WHICH THROUGH ABRAHAM DESCENDS TO HIS CHILDREN IS BY FAITH, NOT WORKS		... ..	11-17
A. This fact as taught by the <i>sign</i>	... ..		11-12
1. What the sign signified with reference to the past:— his righteousness apart from the law (Gen. XVII: 11)	... .. 11	and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision:	11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ,
2. What the sign signified with reference to the future:— his wide fatherhood			
a. In relation to the uncircumcised believers			
a. The relationship formed	... ..	that he might be the father of all them that believe, though they be in uncircumcision,	εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας,
b. Its object:—their like justification	... ..	that righteousness might be reckoned unto them:	εἰς τὸ λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην,
			8 φ̄. 11 περιτομῇ.

b. In relation to the circumcised believer			
a	Natural relationship	12	and the father of circumcision to them who not only are of the circumcision,
			12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον
			ἀλλὰ [καὶ τοῖς] στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.
	β Spiritual relationship		but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
B.	This fact as taught by the <i>promise</i>		13-17
1.	The promise, like the sign, was received through faith		
a.	Negative	13	For not ¹ through the law was the promise to Abraham or to his seed, that he should be heir of world,
			13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου,
			ἀλλὰ διὰ δικαιοσύνης πίστεως.
	b. Positive		but through the righteousness of faith.
2.	Hypothetically:—what the case would be if the promise had been through the law		
a.	The case stated. a As regards man's faith	14	For if they which are of the law be heirs, faith is made void,
			14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις
			καὶ κατήργηται ἡ ἐπαγγελία.
			and the promise is made of none effect;
	β As regards God's promise		
b.	The reason why such results would follow		
	a Stated	15	for the law worketh wrath;
			15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται,
	β Statement proven		but where there is no law, neither is there transgression.
			οὐδὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.
3.	Actually:—what the case is since the promise is not through the law		
a.	The case stated a Man's attitude toward God	16	For this cause <i>it</i> is of faith,
			that <i>it</i> may be according to grace;
	β God's attitude toward man		to the end that the promise may be sure to all the seed;
			16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
b.	The end aimed at a Generally		
			οὐ τῷ ἐκ τοῦ νόμου μόνον.
	β Specifically		ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
	In the case of the Jews		not to that only which is of the law,
	In the case of the Gentiles...		but to that also which is of the faith of Abraham,

¹ Or, through law.

<p>c. That end is now being attained</p> <p>α The visible fact</p> <p>β That fact was foretold and involved in Abraham's name (Gen. XVII: 5)</p> <p>γ That foretelling was by the God whom Abraham met and believed</p> <p>δ That God accomplishes things impossible with men</p> <p style="padding-left: 40px;">to make Abraham father both of the Jews (through Isaac. Comp. Heb. XI: 18, 19), and of the Gentiles (Comp. Chap. IX: 24-26) ...</p>	<p>who is the father of us all</p> <p>17 (as it is written, A father of many nations have I made thee)</p> <p>before him whom he believed, even God,</p> <p>who quickeneth the dead, and calleth the things that are not, as though they were.</p>	<p>(ὅς ἐστιν πατὴρ πάντων ἡμῶν,</p> <p>17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε,)</p> <p>κατέναντι οὗ ἐπίστευσεν θεοῦ</p> <p>τοῦ ζωοποιῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.</p>
<p>IV.—ABRAHAM'S FAITH WAS HIS DOMINANT CHARACTERISTIC 18-22</p>		
<p>A. His faith described 18-21</p>		
<p>1. Generally, Abraham's faith was strong when outward things seemed hopeless</p>		
<p>a. The fact stated</p> <p>b. The end aimed at</p> <p>c. The ground on which his faith rested (Gen. XV: 5)</p>	<p>18 Who in hope believed against hope, to the end that he might become a father of many nations,</p> <p>according to that which had been spoken, So shall thy seed be.</p>	<p>18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν</p> <p>κατὰ τὸ εἰρημένον Οὕτως ἔσται τὸ σπέρμα σου.</p>
<p>2. Specifically,</p>		
<p>a. He did not consider human disability an obstacle to divine promise</p>		
<p>α In his own case</p> <p>β In his wife's case</p>	<p>19 And without being weakened in faith he considered his own body ¹ now as good as dead (he being about a hundred years old),</p> <p>and the deadness of Sarah's womb:</p>	<p>19 καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἡδὴ] νεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,</p>

¹ Many ancient authorities omit *now*.

b. He did consider the promise of God sure and self-sufficient.

a Negatively :—he staggered not at it 20

yea, looking unto the promise of God, he wavered not through unbelief,

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ

β Positively :—he grew confident through it.

Outwardly, proclaiming God's praise

but waxed strong through faith, giving glory to God,

ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δόξας δόξαν τῷ θεῷ

Inwardly, assuring himself through God's word... .. 21

and being fully assured that, what he had promised, he was able also to perform.

21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι.

B. His faith rewarded 22

Wherefore also it was reckoned unto him for righteousness.

22 διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Second.—Abraham's case is illustrative of that of all believers 23-25

I.—IT WAS RECORDED FOR THEIR SAKES AS WELL AS HIS 23

A. Negatively 23

Now it was not written for his sake alone, that it was reckoned unto him;

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,

B. Positively

but for our sake also,

ἀλλὰ καὶ δι' ἡμᾶς

II.—THE ESSENTIAL FEATURES IN BOTH CASES ARE THE SAME 24, 25

A. To Christians, too, a like righteousness is imputed... .. 24

unto whom it shall be reckoned, who believe on him

24 οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ

B. By them, too, it is appropriated through faith... ..

C. For them, too, the One in whom all hope centered has been raised again (Comp. vs. 17)

1. The fact stated

that raised Jesus our Lord from the dead,

τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

2. The reason why Jesus was made a sacrifice (as was Isaac) (Is. LIII: 12, [LXX]). 25

who was delivered up for our trespasses,

25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν

3. The reason why Jesus was raised again (as, in a parable, was Isaac)

and was raised for our justification.

καὶ ἡγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.

Chapter V. The happy condition of those who accept the Gospel plan of Justification by Faith.

First.—The Nature and Cause of their Happiness 1-11

I.—THEY REJOICE IN THEIR NEW RELATION TO THE FATHER (THROUGH THE WORK OF THE SON) 1-2

This involves

A. (Present) Peace 1 Being therefore justified ¹ by faith, ² let us have peace with God through our Lord Jesus Christ; 1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

B. (Past) Access to continuing Grace ... 2 through whom also we have had our access ³ by faith into this grace wherein we stand; 2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν,

C. Hope of (future) Glory and ⁴ let us ⁵ rejoice in hope of the glory of God. καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

II.—THEY REJOICE EVEN IN TRIBULATION (THROUGH THE WORK OF THE SPIRIT) 3-10

A. The exhortation:—there should be such rejoicing ... 3 And not only so, but ⁶ let us also ⁵ rejoice in our tribulations: 3 οὐ μόνον δέ, ἀλλὰ καὶ [καυχώμεθα] ἐν ταῖς θλίψεσιν,

B. The immediate, human cause—knowledge of eventuating hope 4 knowing that tribulation worketh patience; and patience, probation; and probation, hope: 4 εἰδότες ὅτι ἡ θλίψις ὑπομονὴν καταργάζεται: ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα,

C. The primary, divine cause—assurance granted that such hope is well founded

1. Negatively, there can be no disappointment

a. The conviction stated (Ps. XXII: 5) 5 and hope putteth not to shame; 5 ἡ δὲ ἐλπίς οὐ καταισχύνει.

b. The ground of that conviction — the copious bestowment of the Father's love... .. because the love of God hath been shed abroad in our hearts 6 δι' ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν

c. That love's divine Almoner, Himself also a gift ... through the ⁷Holy Ghost which was given unto us. 7 διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

1 Gr. out of. 2 Some authorities read we have. 3 Some ancient authorities omit by faith.
4 Or, we rejoice. 5 Gr. glory. 6 Or, we also rejoice. 7 Or, Holy Spirit: and so throughout this book,

2. Positively, the divine favor, as manifest in its supreme act, is pledge of hope's fulfilment

a. The nature of that act in itself considered

— It was timely

6 For while we were yet weak, in due season Christ died for the ungodly.

6 [εἶ γε] Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

— It was matchless, (shown by comparing the vicarious death of a man with that of the Christ)

a Man's vicarious death (not affecting the reader)

The case itself—hypothetical rather than real

7 For scarcely for a righteous man will one die:

7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·

The ransomed—the good one

for peradventure for ¹ the good man

ὑπὲρ γὰρ τοῦ ἀγαθοῦ

He who gives himself as ransom—some unknown man ..

some one would even dare to die.

τάχα τις καὶ τολμᾷ ἀποθανεῖν·

β Christ's vicarious death (vitaly affecting the reader)

The ransomed—many sinning ones

8 But God commendeth his own love toward us, in that, while we were yet sinners

8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν

He who gives Himself as ransom—God's Anointed

Christ

Χριστὸς

The case itself—an indisputable fact

died for us.

ὑπὲρ ἡμῶν ἀπέθανεν.

b. The meaning of that act regarded as a prophecy

a The love which justified sinners, will save them when made saints

9 Much more then, being now justified ² by his blood, shall we be saved from the wrath of God through him.

9 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

β The love which reconciled enemies by Christ's sacrificial death, will secure to them when reconciled the merits of His life-work ...

10 For if, while we where enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved ² by his life;

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

1 Or, that which is good. 2 Gr, in.

III.—THEY REJOICE IN GOD HIMSELF (THROUGH THE SON) 11

- A. There is such rejoicing 11 and not only so, ¹but we also rejoice in God 11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
- B. The Mediator who made it possible through our Lord Jesus Christ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ],
- C. The mediation which made it actual through whom we have now received the reconciliation. δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Second.—The fact of such happiness brought out more clearly by a comparison of the process of condemnation with that of justification 12-21

I.—VIEWED AS A WHOLE, THE TWO PROCESSES ARE ANALOGOUS 12-14

- A. The first Adam, through whom came condemnation, determined man's condition, moral and legal
 - 1. In doing this he acted as a unit 12 Therefore, as through one man 12 Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου
 - 2. He altered man's former status both moral and legal... .. sin entered into the world, and death through sin; ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
 - 3. The altered condition was thenceforth inherited by all who drew their life from him
 - a. The statement made and so death passed unto all men, for that all sinned:— καὶ οὕτως εἰς πάντα ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον —.
 - b. Seeming exception considered 13 for until the law sin was in the world: but sin is not imputed when there is no law. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογᾶται μὴ ὄντος νόμου,
 - c. Exception shown to be seeming only 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression. 14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ,
- B. In all this, he prefigured the second Adam, through whom comes justification... .. who is a figure of him that was to come. 15 οὗτος ἑστὶν τύπος τοῦ μέλλοντος.

¹ Gr., but also glorying.

II.—VIEWED MORE MINUTELY, THE TWO PROCESSES SHOW SOME POINTS OF DIFFERENCE, AND SOME OF SIMILARITY... .. 15-21

A. Points of Difference 15-17

1. The *Principles* upon which the divine verdict is given, differ

- a. In the one case, justice rules 15 But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, 15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,
- b. In the other, grace much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

2. The *Verdicts* differ

- a. One is condemnation 16 And not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δόρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,
- b. The other, justification but the free gift came of many trespasses unto justification. τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

3. The *Conditions resulting* from the verdicts, differ

- a. One is subjugation to the reign of death: 17 For if, by the trespass of the one, death reigned through the one; 17 εἰ γὰρ [τῷ τοῦ] ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,
- b. The other is exaltation to reign in life much more shall they that receive the abundance of grace and ²of the gift of righteousness reign in life through the one, even Jesus Christ. πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός [Ἰησοῦ Χριστοῦ].

B. Points of Similarity 18-21

1. In each case the decisive act is viewed as single

- a. The fatal misdeed 18 So then as through one trespass the judgement came unto all men to condemnation; 18 Ἴρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀθρώπους εἰς κατάκριμα,

² Gr. an act of righteousness.

³ Some ancient authorities omit of the gift.

b. The (grander) redemptive righteous-deed	even so through one act of righteousness the free gift came unto all men to justification of life.	οὕτως καὶ δι' ἑνὸς δικαιοῦματος εἰς πάντα ἀνθρώπους εἰς δικαίωσιν ζωῆς·
2. In each case the deciding actor is but one.		
a. The first Adam... ..	19 For as through the one man's disobedience the many were made sinners.	19 Ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
b. The (greater) second Adam	even so through the obedience of the one shall the many be made righteous.	
3. In each case the dominant principle, made more active through antagonism, establishes its sway.		
a. The enhanced activity		
α In the case of sin	20 And ¹ the law came in beside, that the trespass might abound;	20 νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα·
β In the (more marked) case of Grace	but where sin abounded, grace did abound more exceedingly:	οὐ δὲ ἐπλέονασεν ἡ ἁμαρτία, ὑπερπερίσσευσεν ἡ χάρις,
b. The established sway		
α Of sin, in the past	21 that, as sin reigned in death,	21 ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,
β Of (its victor) Grace, forever	even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.	οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Section Three. The Gospel Plan of the Sanctification and Glorification of those who have been justified by faith. Chapters VI-VIII.

Chapter VI. The Reign of Grace as affecting Sanctification.

First.—Grace has effected an (inward) sanctifying Change of Nature 1-14

I.—INTRODUCTION, GUARDING AGAINST AN OPPOSITE AND FALLACIOUS INFERENCE FROM THE PRECEDING VERSES 1, 2^A

A. Two-fold question 1 What shall we say then? Shall we continue in sin, that grace may abound? 1 **Τί** οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

¹ Or, law.

B.	Emphatic answer	2	God forbid.	2	μὴ γένοιτο.
II.—ARGUMENT. THOSE WHO ARE UNDER GRACE HAVE DIED TO SIN, AND FOREVER LIVE TO GOD. 2 ^B -11					
A. With Jesus, they have died.					
1.	The fact of their death stated and enforced		We who died to sin, how shall we any longer live therein?		οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
2.	Their death with Jesus set forth by baptism... ..	3	Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?	3	ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν [Ἰησοῦν] εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
B. With Jesus, they have risen to a new life.					
1. Baptism calls for such a life.					
a.	The baptismal death and burial	4	We were buried therefore with him through baptism into death;	4	συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
b. The new life					
α	Of the Christ		that like as Christ was raised from the dead through the glory of the Father,		ὡς ὅτι ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
β	Of the Christian... ..		so we also might walk in newness of life.		οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.
2.	Union with Him by likeness of death guarantees such a life.	5	For if we have become ¹ united with him by the likeness of his death, we shall be also by the likeness of his resurrection;	5	εἰ γὰρ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.
C. Their death with Jesus meant death to sin.					
1. Such was the end aimed at.					
a.	The death itself a crucifixion of the former nature.	6	knowing this, that our old man was crucified with him,	6	τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,
b. The purpose of that death					
α	The abolishment of its sin, once		that the body of sin might be done away,		ὡς καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας,
β	And freedom from it, forever		that so we should no longer be in bondage to sin;		τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ,

¹ Or, united with the likeness with the likeness.

<p>2. Such was the end attained.</p> <p>D. Their new life with Jesus means godliness only and ever.</p>	<p>7 for he that hath died is justified from sin.</p>	<p>7 ὁ γὰρ ἀποθανὼν δεδικαιώται ἀπὸ τῆς ἁμαρτίας.</p>
<p>1. It is a life forever.</p> <p>a. The new life with Christ is deemed co-extensive with Christ's... ..</p> <p>b. Christ's life is endless.</p>	<p>8 But if we died with Christ, we believe that we shall also live with him;</p>	<p>8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ*</p>
<p>a Power over death given to Christ</p> <p>β Power over Christ taken from death</p>	<p>9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.</p>	<p>9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.</p>
<p>2. It is a sinless, godly life.</p> <p>a. Such is Christ's... ..</p> <p>b. Such should the Christian's be.</p>	<p>10 For ¹the death that he died, he died unto sin ²once; but ¹the life that he liveth, he liveth unto God.</p> <p>11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.</p>	<p>10 ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ἑαυτῷ· ὁ δὲ ζῆν, ζῆν τῷ θεῷ.</p> <p>11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.</p>
<p>III.—CONCLUSION</p>	<p>... ..</p>	<p>... .. 12-14</p>
<p>A. Exhortation to displace desecration by consecration</p>	<p>...</p>	<p>...</p>
<p>1. Negatively,—not to desecrate</p> <p>a. By (passive) submission of whole body to a continuance of sin's sway</p>	<p>12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:</p>	<p>12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,</p>
<p>b. By the (active) delivering over of parts of the body as weapons for sin's warfare</p>	<p>13 neither present your members unto sin as ³instruments of unrighteousness;</p>	<p>13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ,</p>
<p>2. Positively,—but to consecrate</p>	<p>...</p>	<p>...</p>
<p>a. By the delivering over of the whole body to its new Lord</p>	<p>but present yourselves unto God, as alive from the dead,</p>	<p>ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας</p>
<p>b. And also of its members to be His weapons against its former sin</p>	<p>and your members as ³instruments of righteousness unto God.</p>	<p>καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.</p>

1 Or, in that Gr, once for all. 2 Or weapons.

B. Ground on which this exhortation is based				
1. Immediate,—sin has lost its authority.	14	For sin shall not have dominion over you:	14	ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει,
2. Primary,—the altered state of sin's former subject				
a. Negatively,—no longer in sin's domain		for ye are not under law,		οὐ γὰρ ἐστε ὑπὸ νόμον
b. Positively,—but under the sanctifying reign of Grace		but under grace.		ἀλλὰ ὑπὸ χάριν.
Second.—Grace has effected an (outward) sanctifying change of servitude			15-23	
I.—INTRODUCTION, GUARDING AGAINST AN OPPOSITE AND FALLACIOUS INFERENCE FROM THE PRECEDING VERSES			15	
A. Two-fold question	15	What then? shall we sin, because we are not under law, but under grace?	15	Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμεν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν;
B. Emphatic answer		God forbid.		μή γένοιτο·
II.—ARGUMENT. THOSE WHO ARE UNDER GRACE ARE THE BOND-SERVANTS NOT OF SIN BUT OF RIGHTEOUSNESS.			16-18	
A. The principle of servitude,—correlation of service and mastery				
1. Generally stated	16	Know ye not, that to whom ye present yourselves as ¹ servants unto obedience, his ² servants ye are whom ye obey;	16	οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δοῦλους εἰς ὑπακοήν, δοῦλοι ἐστε ᾧ ὑπακούετε,
2. Specifically,				
a. In the case of sin		whether of sin unto death,		ἦτοι ἁμαρτίας εἰς θάνατον
b. In the case of righteousness		or of obedience unto righteousness?		ἢ ὑπακοῆς εἰς δικαιοσύνην;
B. The change of masters effected in the case in hand				
1. The former servitude to sin	17	But thanks be to God, ² that, whereas ye were ¹ servants of sin,	17	χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας
2. The hearty acceptance of the new régime imposed by Grace... ..		ye became obedient from the heart to that ³ form of teaching whereunto ye were delivered;		ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,
3. The deliverance through Grace from sin	18	and being made free from sin,	18	ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
4. The present servitude to righteousness		ye became ¹ servants of righteousness.		ἐδουλώθητε τῇ δικαιοσύνῃ·
III.—CONCLUSION			19-23	
A. Reason for employing the figure of bond-service	19	I speak after the manner of men because of the infirmity of your flesh:	19	ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν·

1 Gr. bond-servants. 2 Or, that ye were ... but ye became. 3 Or, pattern.

B. Exhortation to displace service to sin by service to righteousness

1. The service to sin

a. The serving

α From a human stand-point

for as ye presented your members as servants to uncleanness

ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ

β From a divine stand-point

and to iniquity

καὶ τῇ ἀνομίᾳ

b. Its end

unto iniquity,

[εἰς τὴν ἀνομίαν],

2. The service to righteousness

a. The serving

even so now present your members as servants to righteousness

οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ.

b. Its end

unto sanctification.

εἰς ἁγιασμόν*

C. Ground on which the exhortation is based

1. The experience of the reader

a. In the service of sin

α Its freedom and its bondage 20

For when ye were ¹servants of sin, ye were free in regard of righteousness.

20 ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

β Its immediate fruitage 21

What fruit then had ye at that time in the things whereof ye are now ashamed?

21 τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;

γ Its ultimate consummation

for the end of those things is death.

τὸ γὰρ τέλος ἐκείνων θάνατος*

b. In the service of righteousness

α Its freedom and its bondage 22

But now being made free from sin, and become servants of God,

22 νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ,

β Its immediate fruitage

ye have your fruit unto sanctification, and the end eternal life.

εἶχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν,

γ Its ultimate consummation

τὸ δὲ τέλος ζωὴν αἰώνιον.

2. The universal law

a. In the case of those who are under the reign of sin 23

For the wages of sin is death

23 τὰ γὰρ ὄφθονια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν

b. In the case of those who are under the reign of

Grace

but the free gift of God is eternal life in Christ Jesus our Lord.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

1 Gr. bond-servants.

Chapter VII. The Dominion of the Law.

The readers are no longer under the Law, which, as the writer attests from experience, is as inadequate to the needs of fallen man after regeneration as before.

First.—Those who have come under the Reign of Grace are no longer amenable to the Law... .. 1-6

I.—MAN'S DEATH TERMINATES, FOR THOSE WHOSE CONDITION IT ALTERS, THE DOMINION OF THE HUMAN LAW 1-3

- | | | |
|--|--|--|
| A. The fact assumed as known... .. | 1 Or are ye ignorant, brethren (for I speak to men that know ^a the law), how that the law hath dominion over a man for so long time as he liveth? | 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον καλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; |
| B. Illustrated in the case of marriage | | |
| 1. The law in its obligations | | |
| a. In force during life | 2 For the woman that hath a husband is bound by law to the husband while he liveth; | 2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδετα νόμῳ· |
| b. Cancelled by death | but if the husband die, she is discharged from the law of the husband. | ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. |
| 2. The law in its censure | | |
| a. Proclaimed during life | 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: | 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χαρακτητῆσαι ἐὰν γένηται ἀνδρὶ ἑτέρῳ· |
| b. Silenced by death | but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. | ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ. |

II.—CHRIST'S DEATH TERMINATES, FOR THOSE WHOSE CONDITION IT ALTERS, THE DOMINION OF THE DIVINE LAW 4-6

- | | | |
|--|---|---|
| A. Application of the foregoing illustration | | |
| 1. The (vicarious) death | 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; | 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, |
| 2. Its immediate object | that ye should be joined to another, even to him who was raised from the dead, | εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεροθέντι |
| 3. Its ultimate object | that we might bring forth fruit unto God. | ἵνα καρποφορήσωμεν τῷ θεῷ. |

¹ Or, law.

B. The process viewed more minutely

1. Man's condition when still under the Law

- a. The forces then at work
- b. The field of their activity
- c. The ultimate object of their energy

5 For when we were in the flesh, the ¹sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.

5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

2. The release of the regenerate from the Law

- a. The fact of release stated
- b. The method (and evidence) of its accomplishment

6 But now we have been discharged from the law, having died to that wherein we were holden;

6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα,

3. Their present, consequent, attitude toward the Law

- a. Positive
- b. Negative

so that we serve in newness of the spirit, and not in oldness of the letter.

ὥστε δουλεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Second.—The Law is inadequate to meet the needs of the unregenerate (recognized as under it).

To one seeking justification through it, it becomes the law of sin and death, though in itself perfect 7-13

I.—THOUGH THE OCCASION OF SIN, THE LAW IS BY NO MEANS SIN 7, 8

A. Suggestion of its sinfulness denied

- 1. A two-fold question
- 2. The emphatic answer

7 What shall we say then? Is the law sin? God forbid.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο.

B. Its opposite nature avowed

- 1. Generally stated
- 2. Specific illustration cited

Howbeit, I had not known sin, except through ²the law: for I had not known ³coveting, except the law had said, Thou shalt not ³covet:

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ἐπιθυμήσεις.

C. The suspicion of its sinfulness explained

- 1. It was the occasion, not the cause, of the sin cited.
- 2. It arouses sin of all sort, before torpid.

8 but sin, finding occasion, wrought in me through the commandment all manner of ³coveting: for apart from ²the law sin is dead.

8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

1 Gr. passions of sins. 2 Or, law. 3 Or, lust.

II.—THOUGH THE OCCASION OF DEATH, THE LAW IS BY NO MEANS DEATH 9-11

A. It was the occasion of death.

- | | | | | |
|---|----|--|----|--|
| 1. The sinner's former life | 9 | And I was alive apart from
¹ the law once: | 9 | ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. |
| 2. The coming of the Law contemporaneous with the revival of sin | | but when the commandment came, sin revived, and I died: | | ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, |
| 3. The fact of death immediately ensuing | | | | |
| 4. Some connection manifest between the Law and death | 10 | and the commandment, which was unto life, this I found to be unto death: | 10 | καὶ εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν αὐτῆ εἰς θάνατον. |

B. Sin, not the Law, was the real cause.

- | | | | | |
|-------------------------------|----|---|----|---|
| 1. Sin's murderous plan... .. | 11 | for sin, finding occasion, through the commandment beguiled me, | 11 | ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. |
| 2. Sin's murderous deed... .. | | and through it slew me. | | |

III.—THE LAW, PERFECT IN ITSELF AND IN ITS WORKING, ONLY SERVES TO REVEAL THE SINNER'S SIN AND ITS ENORMITY 12, 13

A. In itself, the Law is perfect.

- | | | | | |
|----------------------------|----|---|----|---|
| 1. In its unity | 12 | So that the law is holy, and the commandment holy, and righteous, and good. | 12 | ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια καὶ δικαία καὶ ἀγαθή. |
| 2. In its every part... .. | | | | |

B. In its working, it is unimpeachable.

- | | | | | |
|---|----|---|----|---|
| 1. A suggestion of its responsibility for the sinner's death | 13 | Did then that which is good become death unto me? God forbid. | 13 | Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο. |
| 2. Such responsibility emphatically denied... .. | | But sin, | | ἀλλὰ ἡ ἁμαρτία, |
| 3. The real murderer again proclaimed | | | | |

C. In the attainment of its end, it reveals and condemns sin.

- | | | | | |
|---|--|--|--|---|
| 1. Its immediate object,—sin unmasked before the sinner | | | | |
| a. This unmasking was a part of the divine plan. ... | | that it might be shewn to be sin, | | ἵνα φανῇ ἁμαρτία |
| b. Sin betrayed itself by its own wicked acts. ... | | by working death to me through that which is good; | | διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον. |
| 2. Its ultimate object,—sin hopelessly convicted before the Law | | | | |

¹ Or, law.

a. This convicting, also, was a part of the divine plan. that

b. What had been used as sin's occasion, becomes the means of its conviction.

that

ἵνα

γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἢ ἁμαρτία διὰ τῆς ἐντολῆς.

through the commandment sin might become exceeding sinful.

Third.—The Law is inadequate to meet the needs of the Regenerate (when conceived of as again brought under it).

Though in itself perfect, yet to one seeking sanctification through it, it brings only misery and failure 14-25

I.—THE LAW AND MAN ARE UNLIKE IN NATURE AND IN MORAL TREND. 14

A. The Law is in every way manifestly spiritual. 14 For we know that the law is spiritual: 14 οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστίν.

B. Man, though regenerate, has (besides his spiritual mind) an opposite nature.

1. By being human, he is environed with flesh.... ..

but I am carnal,

ἐγὼ δὲ σάρκινός εἰμι,

2. By having fallen, he is predisposed to sin.

sold under sin.

πεπραμένος ὑπὸ τῆν ἁμαρτίαν.

II.—THE LAW, WEAK THROUGH THE FLESH, DOES NOT SANCTIFY HIM WHO WOULD COME AGAIN UNDER ITS YOKE OF BONDAGE. ... 15-23

A. Facts showing that the Law does not prevent sin from holding its old sway

1. The *Ego*, though approving the Law, is impotent through indwelling sin.

a. It is impotent.

α It does not know the actions of the flesh... .. 15

For that which I ¹do I know not:

15 ὃ γὰρ καταργάζομαι οὐ γινώσκω.

β It cannot control those actions.

The practicing of what it does not will to

for not what I would, that do I practise;

οὐ γὰρ ὃ θέλω τοῦτο πράσσω,

The doing of what it wills not to... ..

but what I hate, that I do.

ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

b. It approves the Law. 16

But if what I would not, that I do, I consent unto the law that it is good.

16 εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

c. Responsibility accordingly located

α (Negatively) not in the *Ego* 17

So now it is no more I that ¹do it,

17 Νυνὶ δὲ οὐκέτι ἐγὼ καταργάζομαι αὐτὸ

β But (positively) in unevicted sin

but sin which dwelleth in me.

ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία.

2. The Conduct, not approved by the *Ego*, is evil, through indwelling sin.

¹ Gr. *work*.

a. Theoretically, no good can be in, or by, the flesh.			
α	No good thing is found in it	18	For I know that in me, that is, in my flesh, dwelleth no good thing:
β	No good deed is done by it		for to will is present with me, but to ¹ do that which is good is not.
b. Practically, its conduct is all wrong.			
α	Sin through omission	19	For the good which I would I do not:
β	Sin through commission		but the evil which I would not, that I practise.
c. Responsibility accordingly located			
α	(Negatively) not in the <i>Ego</i>	20	But if what I would not, that I do, it is no more I that ² do it,
β	But (positively) in indwelling sin		but sin which dwelleth in me.
B. The law to be gleaned from these facts			
1. The law stated		21	I find then ² the law, that, to me who would do good, evil is present.
2. The law unfolded			
a. The eager willing of the good... ..		22	For I delight ³ in the law of God after the inward man:
b. The inexorable presence of the evil			
α	The domain where it manifests its sway ...	23	but I see a different law in my members,
β	Its ceaseless antagonism		warring against the law of my mind,
γ	The awful result of its presence		and bringing me into captivity ⁴ under the law of sin which is in my members.
III.—THE LAW, BY THE MISERY WHICH IT BRINGS TO THE REGENERATE, SUGGESTS THE TRUE SANCTIFIER, 24, 25 ^A			
A. A bitter confession of misery		24	O wretched man that I am!
B. A cry for a deliverer			who shall deliver me out of ⁵ the body of this death?
C. Praise for the Deliverer found			⁶ I thank God through Jesus Christ our Lord.

18 οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

20 εἰ δὲ ὃ οὐ θέλω ¹ τοῦτο ποιῶ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία.

21 Ἐβρίσχω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται·

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύόμενον τῷ νόμῳ τοῦ νοῦς μου καὶ αἰχμαλωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

24 ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

25 [χάρις (δὲ)] τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1 Gr. work. 2 Or, in regard of the law 3 Gr. with. 4 Gr. in. Many ancient authorities read to, 5 Or, this body of death 6 Many ancient authorities read But thanks be to God.

IV.—CONCLUSION :—THE MAN WHO WOULD BE SANCTIFIED BY THE LAW, FINDS HIS DIVIDED NATURE ENSLAVED TO OPPOSING MASTERS.

- | | | | |
|-----------------------------|--------|--|---|
| A. His mind and its master | ... .. | So then I myself with the mind serve the law of God; | ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, |
| B. His flesh and its master | ... .. | but with the flesh the law of sin. | τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. |

Chapter VIII.—The happy condition of those who, in Christ, are called to Sanctification and Glorification.

(Emphasizing the Holy Spirit's work in bringing this about.)

First.—Such are blameless before the law 1-4

I.—GENERAL STATEMENT :—THOSE IN CHRIST JESUS ARE NO LONGER UNDER CONDEMNATION.

1 There is therefore now no condemnation to them that are in Christ Jesus.

1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

II.—TWO REASONS GIVEN FOR THE ABOVE STATEMENT... .. 2-4

A. First reason :—A new law has annulled for them the old.

1. The new law
2. The annulling act
3. The old law

2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

B. Second reason :—The Christian now keeps the law, a thing once impossible to man.

1. The keeping was once impossible, for the law was impotent to secure its own enforcement.
 - a. The fact of the law's weakness
 - b. The cause,—man's fallen estate
2. The keeping is now attained, by means of the gospel plan.
 - a. The God-ward side of the plan, showing its power
 - a The divine Actor

3 For what the law could not do, ¹ in that it was weak through the flesh,

3 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,

God,

ὁ θεός

¹ Or, wherein,

² † με†

b. In the case of the non-Christian

α That condition set forth

β Its cause

γ Reconciliation (without change) hopeless

The carnal mind cannot submit to God.

God cannot be pleased with the carnal mind... ..

7 because the mind of the flesh is enmity against God; for it is not subject to the law of God,

neither indeed can it be:

8 and they that are in the flesh cannot please God.

7 διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται,

οὐδὲ γὰρ δύναται·

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύναται.

C. Application of the above to Paul's readers

1. They are declared to have a spiritual mind, like Christ.

a. The declaration made

α Negatively

β Positively

b. The ground and limitation of the declaration ...

2. Not to own such a mind is to be not owned of Christ.

9 But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you.

But if any man hath not the Spirit of Christ, he is none of his.

9 Ἔμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.

εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

II.—THOUGH THE CHRISTIAN'S BODY IS NOW DEAD, IT SHALL BE RAISED AGAIN. 10-11

A. With Christ's, his body has died.

1. This applies only to the true Christian.

2. The death of his body affirmed

a. The fact

b. The cause

3. It is the body only which has died.

a. The fact

b. The cause

10 And if Christ is in you,

the body is dead

because of sin;

but the spirit is life

because of righteousness.

10 εἰ δὲ Χριστὸς ἐν ὑμῖν,

τὸ μὲν σῶμα νεκρὸν

διὰ ἁμαρτίαν,

τὸ δὲ πνεῦμα ζωή

διὰ δικαιοσύνην.

B. Like Christ's, his body shall rise again.

1. The prerequisite to a Christ-like resurrection

11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you,

11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν,

2. The accomplished resurrection of the Christ... ..	He that raised up Christ Jesus from the dead	ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν
3. The promised resurrection of the Christian	shall quicken also your mortal bodies	ζωοποιήσει [καὶ] τὰ θνητὰ σώματα ὑμῶν
4. The cause (or means) of its accomplishment	¹ through his Spirit that dwelleth in you.	διὰ [τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος] ἐν ὑμῖν.

III.—THE CHRISTIAN IS CONSEQUENTLY SHUT UP TO A SANCTIFIED LIFE. 12, 13

A. The debt that has accumulated demands such a life.		
1. There is a debt.	12 So then, brethren, we are debtors,	12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν,
2. This debt is neither to nor for anything carnal.	not to the flesh, to live after the flesh:	οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,
B. The issues of the future also demand it.		
1. The alternative of a carnal life		
a. The case supposed	13 for if ye live after the flesh,	13 εἰ γὰρ κατὰ σάρκα ζῆτε
b. Its sequel followed	ye must die;	μέλλετε ἀποθνήσκειν,
2. The proper spiritual life		
a. The case stated		
α How it is made possible	but if by the spirit	εἰ δὲ πνεύματι
β What it makes necessary... ..	ye ² mortify the ³ deeds of the body.	τὰς πράξεις τοῦ σώματος θανατοῦτε
b. Its sequel	ye shall live.	ζήσεσθε.

Third.—They are sons of God, and joint-heirs with Christ. 14-25

I.—THREE EVIDENCES GIVEN OF SONSHIP 14-16

A. The Holy Spirit's leading is an evidence.		
14 For as many as are led by the Spirit of God, these are sons of God.	14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσίν.	
B. The nature of the spirit received is an evidence.		
1. Negatively viewed		
a. Considered in itself	15 For ye received not the spirit of bondage again	15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
b. Considered in its effects	unto fear:	εἰς φόβον,
2. Positively viewed		
a. Considered in itself	but ye received the spirit of adoption,	ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας,
b. Considered in its effects	whereby we cry, Abba, Father.	ἐν ᾧ κράζομεν Ἀββὰ ὁ πατήρ·

¹ Many ancient authorities read because of. ² Gr. make to die. 11 τὸ ἐνοικοῦν αὐτοῦ πνεῦμα 15, 16 υἱοθεσίας· ἐν.....πατὴρ, αὐτὸ
³ Gr. doings.

C. The Holy Spirit Himself witnesses in evidence	... 16	The Spirit himself beareth witness with our spirit, that we are children of God:	16	αὐτὸ τὸ πνεῦμα συναρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.
II.—THREE STATEMENTS MADE OF HEIRSHIP				
A. As children, heirs	... 17	and if children, then heirs;	17	εἰ δὲ τέκνα, καὶ κληρονόμοι·
B. As God's children, God's heirs	...	heirs of God,		κληρονόμοι μὲν θεοῦ,
C. As partakers of the sufferings of God's well-beloved Son, joint-heirs with that Son				
1. The conditional statement	...	and joint-heirs with Christ;		συνκληρονόμοι δὲ Χριστοῦ,
2. The condition of the statement				
a. The condition itself	...	if so be that we suffer with him,		εἴπερ συνπάσχομεν
b. The object of the condition	...	that we may be also glorified with him.		ἵνα καὶ συνοδοξασθῶμεν.
c. The condition, in the light of its object, found to have no deterring force...	... 18	For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.	18	Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
III.—ALL CREATION IS, WITH THE CHRISTIAN, WAITING AND HOPING FOR THE CONSUMMATION OF HIS SONSHIP AND HEIRSHIP.				
A. The statement made	... 19	For the earnest expectation of the creation waiteth for the revealing of the sons of God.	19	ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
B. The statement explained				
1. The humiliation which evoked the hope				
a. The condition to which creation was subjected	... 20	For the creation was subjected to vanity,	20	τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη,
b. The reason for which it was subjected				
a. Negatively considered	...	not of its own will,		οὐχ ἐκούσα
β. Positively	...	but by reason of him who subjected it,		ἀλλὰ διὰ τὸν ὑποτάξαντα,
2. The hope that was evoked				
a. In the light of the misery from which it promised deliverance	... 21	¹ in hope that the creation itself also shall be delivered from the bondage of corruption	21	ἐφ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς·
b. In the light of the glory into which it promised entrance	...	into the liberty of the glory of the children of God.		εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

¹ Or, in hope, because the creation &c.

IV.—ALL CREATION NOW SHARES THE CHRISTIAN'S ANGUISH WHILE HE AWAITS THIS CONSUMMATION.... 22-25

A. The present anguish

1. Creation's pangs

a. Their manifestness to the Christian	22	For we know	22	ὄδομεν γὰρ
b. Their extent		that the whole creation		ὅτι πᾶσα ἡ κτίσις
c. Their degree, and their relation one to another (or to the Christian.)		groaneth and travaileth in pain ¹ together		συστενάζει καὶ συνοδίνει
d. Their duration		until now.		ἄχρι τοῦ νῦν.
2. The Christian's groaning				
a. A fact with him as with the rest of creation ...	23	And not only so, but ourselves also,	23	οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ
b. A fact not incompatible with the Spirit's gift ...		which have the firstfruits of the Spirit, even we ourselves		τὴν ἀπορχὴν τοῦ πνεύματος ἔχουτες [ἡμεῖς] καὶ αὐτοὶ
c. A fact more painfully manifest to himself than to others		groan within ourselves,		ἐν ἑαυτοῖς στενάζομεν,

B. The final consummation

1. The awaited act		waiting for our adoption,		υἱοθεσίαν ἀπεκδεχόμενοι
2. The awaited evidence... ..		to wit, the redemption of our body.		τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

C. The necessary waiting

1. Hope essential to salvation	24	For by hope were we saved :	24	τῇ γὰρ ἐλπίδι ἐσώθημεν
2. The unseen nature of the thing hoped for, essential to hope				
a. Stated by the writer		but hope that is seen is not hope:		ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς,
b. Referred to the common sense of the reader ...		² for who ³ hopeth for that which he seeth ?		ὃ γὰρ βλέπει [τίς ἐλπίζει] ;
3. Patient waiting essential to hoping for the unseen	25	But if we hope for that which we see not, then do we with patience wait for it.	25	εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἄπεκδεχόμεθα.

Fourth.—They are in all things to be conformed to the image of God's Son. 26-30

I.—WHATEVER IS WANTING, IF NEEDFUL, SHALL BE SUPPLIED THROUGH THE HOLY SPIRIT. 26, 27

A. The general statement	26	And in like manner the Spirit also helpeth our infirmity :	26	Ὁσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν
---------------------------------	----	--	----	---

¹ Or, with us. ² Many ancient authorities read for what a man seeth, why doth he yet hope for ?
³ Some ancient authorities read awaiteth.

24 τις, τί καὶ ἐλπίζει v. τίς καὶ ὑπομένει

B. One illustration given :—the case of prayer

1. The lack of knowledge, that cripples human prayer
2. The work of the Holy Spirit in making good this deficiency
 - a. He intercedes for the Christian.
 - b. His intercession is with unspeakable intensity. ...
 - c. His groanings, though unworded, are none the less known to God.
 - d. That which He asks on the Christian's behalf, is one with that which God wills.

for we know not how to pray as we ought;

τὸ γὰρ τί προσευξώμεθα καθὼ δεῖ οὐκ οἶδαμεν,

but the Spirit himself maketh intercession for us with groanings which cannot be uttered;

ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις,

27 and he that searcheth the hearts knoweth what is the mind of the Spirit,

27 ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,

¹ because he maketh intercession for the saints according to the will of God.

ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

II.--WHATEVER IS WORKING, EVEN THOUGH HOSTILE, SHALL BE MADE HELPFUL BY THE FATHER. 28-30

A. The present manifest working of things shows this.

1. The ground on which the statement is made... ..
2. The persons affected (as limited by their own act)...
3. The things included
4. The system that suggests the Father hand
5. The beneficent effect of all
6. The persons affected (as limited by divine act) ...

28 And we know that

28 οἶδαμεν

to them that love God

ὁ δὲ ὅτι τοῖς ἀγαπᾶσι τὸν θεὸν

* all things

πάντα

work together:

συνεργεῖ [ὁ θεός]

for good,

εἰς ἀγαθόν,

even to them that are called according to his purpose.

τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

B. The eternal purpose of God decreed it.

1. The purpose summarized
 - a. The divine action
 - b. The immediate object :—God's purpose for sons by adoption
 - c. The ultimate object :—God's purpose for His Only-begotten

29 For whom he foreknew, he also foreordained

29 ὅτι οὗς προέγνω, καὶ προώρισεν

to be conformed to the image of his Son,

συνμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ,

that he might be the firstborn among many brethren:

εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

1 Or, that. 2 Some ancient authorities read God worketh all things with them for good.

a. The Christian elected out of the world... ..	30	and whom he foreordained, them he also called:	30	ὅς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν
b. The Christian justified before the law		and whom he called, them he also justified:		καὶ ὅς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν*
c. The Christian glorified with his Christ... ..		and whom he justified, them he also glorified.		ὅς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

Fifty.—Conclusion (of the whole Argument). A Hymn expressing the Christian's victory, and his security through Him who loved him 31-39

I.—A CALL FOR RETROSPECT AND GRATITUDE 31 What then shall we say to these things? 31 Τί ὄν ἐροῦμεν πρὸς ταῦτα; 31^A

II.—A CONSIDERATION OF THE CONDITION INTO WHICH GOD'S LOVE HAS LIFTED THE CHRISTIAN... .. 31^B-34

A. Every opponent [occasioned mainly by the *world*] is put to shame.

- | | | |
|-------------------------------|--------------------|----------------------|
| 1. The reason | If God is for us, | εἰ ὁ θεὸς ὑπὲρ ἡμῶν, |
| 2. The emphasized fact | who is against us? | τίς καθ' ἡμῶν; |

B. Every need [occasioned mainly by the *flesh*] is more than supplied.

- | | | |
|---|------------------------------------|--|
| 1. The greater Gift (received), that insures the less (to be received) | | |
| a. A negative statement, implying the inestimable cost of the gift | 32 He that spared not his own Son, | 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, |
| b. A positive statement, implying the graciousness of the Giver | but delivered him up for us all, | ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, |
| 2. The less gift superadded to the Greater | | |
| a. The less gift rendered certain by the Greater ... | how shall he not also | πῶς οὐχὶ καὶ |
| b. The Greater not discontinued for the less. ... | with him | σὺν αὐτῷ |
| c. The less gift, itself large as the world, is also freely given. | freely give us all things? | τὰ πάντα ἡμῖν χαρίσεται; |

C. Every accusation [occasioned mainly by the *devil*] is forever silenced.

- | | | |
|--|---|-----------------------|
| 1. (Recalling <i>election</i>) Since the Foreordainer has chosen them out, who shall (before judgment) incriminate? | | |
| a. The challenge | 33 Who shall lay any thing to the charge of | 33 τίς ἐγκαλέσει κατὰ |
| b. Its ground :—their place in God's plan | God's elect? | ἐκλεκτῶν θεοῦ; |

2. (Attesting *justification*) Since the Judge of all pronounces them innocent, who shall (after His judgment) pronounce them guilty? (Is. L: 8, 9)

- a. The supreme Judge, and His decision
- b. The consequent challenge

34 ² It is God that justifieth;
who is he that shall condemn?

34 θεὸς ὁ δικαιοῶν
τίς ὁ κατακρινῶν;

3. (Suggesting *glorification*) Their Lord and Saviour is for, not against them. Having endured His humiliation to have them justified, He uses His exaltation to have them perfected. (Ps. CX: 1)

- a. His work for them on earth
 - α He died for their sins
 - β He rose for their justification
- b. His position and work for them in heaven
 - α He is now glorified again with the Father. ...
 - β He is pleading with that Father for those who are yet to be with Him in glory... ..

* It is Christ Jesus that died,
yea rather, that was raised from
the dead,

who is at the right hand of
God,

who also maketh intercession
for us.

Χριστὸς [Ἰησοῦς] ὁ ἀποθανών,
μᾶλλον δὲ ἐγερθεὶς [ἐκ νεκρῶν],

ὃς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ,

ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

III.—THE IMPOSSIBILITY OF ANYTHING EVER DISLODGING THE CHRISTIAN FROM THAT DIVINE LOVE 35-39

A. An ejaculation of confidence in regard to the whole matter

35 Who shall separate us from the love ³ of Christ?

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ [Χριστοῦ];

B. A knowledge that all trials hitherto experienced have only tended to strengthen the bonds of that love

- 1. Seven of these trials instanced
(A climax starting with a test of discipleship and ending with one of martyrdom)

shall tribulation, or anguish,
or persecution, or famine, or
nakedness, or peril, or sword?

θλίψεις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ
γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

- 2. These (all, or the crowning one) not imaginary, but prophesied (Ps. XLIV: 22) and experienced ...

36 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.

36 καθὼς γέγραπται ὅτι Ἐνεκεν σοῦ θανατοῦ μεθ' αὐτῶν τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

1 Or, Shall God that justifieth? 2 Or, Shall Christ Jesus that died, us?
3 Some ancient authorities read of God.

3. These, instead of conquering, have been gloriously conquered through Him whose love they aimed to sever.
- a. The conquest a fact 37 Nay, in all these things we are more than conquerors 37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν
- b. Made possible through Him whose love is unbroken through him that loved us. διὰ τοῦ ἀγαπήσαντος ἡμᾶς.
- C. A conviction that nothing in the unknown future can separate the Christian from that love
1. Time and space, searched throughout their length and depth, reveal no antagonism adequate.
- a. Neither bodily state
- a The future one 38 For I am persuaded, that neither death, nor life, 38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ
- β Nor the present nor angels, οὔτε ἄγγελοι
- b. No created spirit
- a Low nor principalities, οὔτε ἀρχαὶ
- β Or high nor things present, οὔτε ἐνεστώτα
- c. Nothing temporal
- a Present 39 nor things to come, 39 οὔτε μέλλοντα
- β Or future nor powers, οὔτε δυνάμεις
- d. No force or influence of any kind nor height, οὔτε ὕψωμα
- e. No position
- a High nor depth, οὔτε βάθος
- β Or low... .. nor any other ¹ creature, οὔτε τις κτίσις ἑτέρα
- f. Absolutely nothing this side of the Creator shall be able to separate us from the love of God, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ
2. The impossible task
- a. The (human) elect who are held which is in Christ Jesus our Lord. τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
- b. The (divine) love that holds
- c. The (divine-human) Lord in and through whom all is made secure

¹ Or, creation.

Division Two. The problem of Israel's Unbelief (A reconciliation of the whole previous argument with the seeming rejection of God's chosen people.)

CHAPTERS IX—XI.

Section One. Israel's unbelief and God's Severity. Chapters IX and X.

Chapter IX. (Emphasizing the divine factor). Israel's unbelief in the light of Election.

First.—Introduction. Paul's anguish for Israel	...	...	...	1-5
I.—THE GENUINENESS OF THIS ANGUISH...	...	...	...	1
A. In asserting it, he tells the truth in Him who is "the Truth."	...	1 I say the truth in Christ, I lie not,	1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,	
B. He tells the truth only.	...			
C. His conscience witnesses, in Him who is the "Spirit of truth," to the truth which he tells.	...	my conscience bearing witness with me in the Holy Ghost,	συνμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,	
II.—THE INTENSITY OF THIS ANGUISH	...	...	...	2, 3 ^A
A. His anguish described				
1. In amount, great	...	2 that I have great sorrow and unceasing pain in my heart.	2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.	
2. In duration, ceaseless	...			
3. In character, heart-felt	...			
B. His anguish evidenced,—a willingness even to be anathematized on their behalf...	...	3 For I could ¹ wish that I my- self were anathema from Christ for my brethren's sake,	3 ἠὲρόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου	
III.—THE CAUSE OF THIS ANGUISH (OVER JEWS RATHER THAN OVER GENTILES)	...	...	...	3 ^B -5
A. The Jews sustained peculiar relations to Paul.	...	my kinsmen according to the flesh:	τῶν συγγενῶν μου κατὰ σάρκα,	
B. They also sustained peculiar relations to God.				
1. Their national name suggests this.	...	4 who are Israelites;	4 ὅτινές ἐσιν Ἰσραηλιταί,	

¹ Or, pray.

2. It appears in various reciprocal relationships, viz :—

a. In their nearness to God and His to them.

α They were drawn near to Him by adoption...

β He drew near to them in the manifestation of His glory.

b. In the bonds that established this mutual relationship.

α God bound Himself to them by the covenants.

β God bound them to Himself by the law. ...

c. In the outworking of the relationship thus established.

α They served God with their ministrations. ...

β God rewarded them with His sure promises...

3. It is further manifest in that God gave His saints to be their ancestors and His Son to be their Descendant.

a. The godly sires... ..

b. The God-incarnate Scion

whose is the adoption,

ὧν ἡ υἰοθεσία

and the glory,

καὶ ἡ δόξα

and the covenants,

καὶ αἱ διαθήκαι

and the giving of the law,

καὶ ἡ νομοθεσία

and the service of God,

καὶ ἡ λατρεία

and the promises;

καὶ αἱ ἐπαγγελίαι,

5 whose are the fathers,

5 ὧν οἱ πατέρες,

and of whom is Christ as concerning the flesh, ¹ who is over all, God blessed ² for ever. Amen.

καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς ἐδόξαστος εἰς τοὺς αἰῶνας ἀμήν.

Second.—Israel's condition manifests, not a violation of God's promise, but a proof of His sovereignty (Illustrated by references respectively to the seed of Abraham, of Isaac, and of Jacob). 6-13

I.—IT DOES NOT MANIFEST ANY VIOLATION OF GOD'S PROMISE. 6-9

A. The statement made

6 But it is not as though the word of God hath come to nought.

6 Ὁὐχ ὅτιν δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.

B. The statement explained :—the promise was never intended to be universal.

1. The writer's declaration

¹ Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever* : or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*.

² Gr. unto the ages.

5 σάρκα ὁ ὧν ἐπὶ πάντων θεὸς

α. In the case of Jacob and his seed		For they are not all Israel, which are of Israel:	οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ·
β. In the case of Abraham and his seed	7	neither, because they are Abraham's seed, are they all children:	7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα,
2. God's promise. It was made concerning one child and one mother.			
α. The child's name specified to distinguish his case from Ishmael's			
α The Scripture quoted (Gen. XXI: 12.)		but, In Isaac shall thy seed be called.	ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
β The Scripture explained			
The excluded descendants (after Ishmael's type)	8	That is, it is not the children of the flesh that are children of God;	8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ,
The included descendants (after Isaac's type)		but the children of the promise are reckoned for a seed.	ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζονται εἰς σπέρμα·
β. The mother's name specified (Gen. XVIII: 10.) to distinguish her case from Hagar's	9	For this is a word of promise, According to this season will I come, and Sarah shall have a son.	9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.
II.—ISRAEL'S CONDITION DOES MANIFEST A PROOF OF GOD'S SOVEREIGNTY.			10-13
A. The problem presents more than the above negative side.	10	And not only so;	10 οὐ μόνον δὲ,
B. It has a positive side, illustrated in the case of Isaac's seed.			
1. Both children had here the same parents.		but Rebecca also having conceived by one, even by our father Isaac—	ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·
2. Neither child had done any moral act, before or after birth.	11	for the children being not yet born, neither having done anything good or bad,	11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον,
3. The choice between the two was of God.		that the purpose of God according to election might stand,	ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,
4. The reason of the choice also lay wholly in Himself.			

a. It was not in the elect.	not of works,	οὐκ ἐξ ἔργων
b. It was in Him who elects.	but of him that calleth,	ἀλλ' ἐκ τοῦ καλοῦντος,
5. Scripture statements in regard to this choice		
a. Prophetic, from the first book of the Old Testament (Gen. XXV: 23.)	12 it was said unto her, The elder shall serve the younger.	12 ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι·
b. Historic, from the last book of the Old Testament (Mal. I. 2, 3.)... ..	13 Even as it is written, Jacob I loved, but Esau I hated.	13 [καθάπερ] γέγραπται Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

Third.—This exercise of God's sovereignty in no way impugns His righteousness... .. 14-29

I.—THE SUGGESTION OF UNRIGHTEOUSNESS REPELLED 14

A. The two-fold question	14 What shall we say then? Is there unrighteousness with God?	14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·
B. The emphatic answer	God forbid.	

II.—FROM EARLIEST JEWISH HISTORY THIS EXERCISE OF SOVEREIGNTY HAS BEEN CONCEDED TO GOD AS THE RIGHTEOUS ONE. ... 15-18

A. The sovereignty of God's <i>mercy</i> , hidden or manifest, proclaimed directly to Israel's greatest leader [as a partial display of God's essential nature (Ex. XXXIII: 19.)]		
1. God's emphatic words to Moses	15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.	15 τῷ Μωσσεὶ γὰρ λέγει Ἐλεήσω ὃν ἄν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἄν οἰκτείρω.
2. Paul's deduction from these words		
a. Negative :—the ground of God's mercy is not in		
α. Either man's volition,	16 So then it is not of him that willeth,	16 ἄρα οὖν οὐ τοῦ θέλοντος
β. Or his exertion.	nor of him that runneth,	οὐδὲ τοῦ τρέχοντος,
b. Positive :—the ground is in God Himself	but of God that hath mercy.	ἀλλὰ τοῦ ἐλεῶντος θεοῦ.
B. The sovereignty of God's <i>justice</i> proclaimed by message to Israel's greatest oppressor [evoking, in connection with the miracle that enforced it, Pharoah's only confession of "The Lord is righteous." (Ex. IX: 16, 27.)]		

1. The divine action	17	For the scripture saith unto Pharaoh, For this very purpose did I raise thee up,	17 λέγει γὰρ ἡ γραφή τῷ Φαραῶν ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
2. The divine aim			
<i>a.</i> Immediate and individual		that I might shew in thee my power,	ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,
<i>b.</i> Ultimate and universal		and that my name might be published abroad in all the earth.	καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.
C. Summary :—God's sovereign mercy and justice re-asserted			
1. His sovereign mercy	18	So then he hath mercy on whom he will,	18 ἄρα οὖν ὃν θέλει ἐλεεῖ,
2. His sovereign justice (Ex. VII: 3 &c.)		and whom he will he hardeneth.	ὃν δὲ θέλει σκληρύνει.
III.—MAN HAS NO JUST GROUND FOR COMPLAINT			19-29
A. A complaint made			
1. Inculcating God	19	Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?	19 Ἐρεῖς μοι οὖν Τί ἐτι μέμψεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;
2. Exculpating man			
B. Its groundlessness proven			
1. The complainer's temerity censured	20	Nay but, O man, who art thou that repliest against God?	20 ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
2. God's absolute sovereignty illustrated (Is. XLV: 9)			
<i>a.</i> The creature has no right to question his Creator.	21	Shall the thing formed say to him that formed it, Why didst thou make me thus?	21 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;
<i>b.</i> The Creator has all rights in fashioning his creatures (Jer. XVIII: 6; Is. XXIX: 16, XLV: 9).		Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?	ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
3. God's course further vindicated			
<i>a.</i> The reasoning of the writer			
<i>α</i> In the case of the lost (Jer. L: 25; Is. XIII: 5, LIV: 16)			
The divine purpose	22	What if God, willing to shew his wrath, and to make his power known,	22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ
The divine forbearance (and implied human resistance)		endured with much longsuffering vessels of wrath fitted unto destruction:	ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦη ὀργῆς κατηρτισμένα εἰς ἀπόλειαν,

β In the case of the saved

The divine purpose... ..
 The divine preparation
 The divine choice

23 ¹ and that he might make known the riches of his glory upon vessels of mercy,

 which he afore prepared unto glory,
 24 ^{even} us, whom he also called, not from the Jews only, but also from the Gentiles?

23 ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους,
 ἃ προητοίμασεν εἰς δοξᾶν,
 24 οὓς καὶ ἐκάλεισεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἔθνῶν—;

b. The evidence of Scripture. "The Holy One of Israel" (Is. X: 20-23) was to take just this course "in righteousness and in mercies" (Hos. II: 19-23).

— God's mercy to the Gentiles [God speaking in the first person through His prophet, as if present]

a The *people* once unacknowledged is now to become an espoused people.

They are to be brought near to God.

 They are to be made dear to God.

25 As he saith also in Hosea, I will call that my people, which was not my people;

 And her beloved, which was not beloved.

25 ὥς καὶ ἐν τῷ Ὠσηὲ λέγει
 Καλέσω τὸν οὐ λαὸν μου λαὸν μου
 καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην

β The *place* of former humiliation is now to become the place of exaltation (Hos. I: 10).

26 And it shall be, that in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.

26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη [αὐτοῖς] ὅτι λαὸς μου ὄμεις, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

— God's righteousness (and mercy) to the Jews [the impassioned prophet speaking for his God as if absent]

a The facts:—a remnant, and that only, shall be saved (Is. X: 22).

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:

27 Ἠσαίας δὲ κηρύξει ὑπὲρ τοῦ Ἰσραὴλ Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται

¹ Some ancient authorities omit and.

β The cause :—

- Sovereign justice can save that only (Is. X:23). ... 28 for the Lord will execute *his* word upon the earth, finishing it and cutting it short.
- Sovereign mercy will save that much (Is. I:9). ... 29 And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.

28 λόγον γὰρ συντελεῶν καὶ συντέμνων ποιήσσει κύριος ἐπὶ τῆς γῆς.
 29 καὶ καθὼς προείρηκεν Ἡσαΐας
 Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλειπεν ἡμῖν σπέρμα,
 ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν.

Fourth.—Conclusion. God is the cause of the Gentile ingathering, and the occasion of the Jewish rejection. ... 30-33

- I.—A QUESTION INTRODUCING THE CONCLUSION ... 30 What shall we say then? 30 Τί οὖν ἐροῦμεν; 30^A
- II.—THE ANSWER AND ITS EXPLANATION ... 30^B-33

A. God is the cause of the present Gentile ingathering.

1. The Gentiles did not seek justification. ...
2. They were yet justified. ...
3. Their righteousness was that which God imputes. .

That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

B. God is the occasion of the present Jewish rejection.

1. He is the occasion only: they are to blame.
 - a. The facts in the case
 - α They sought, indeed, as one who both willeth and runneth. ... 31

but Israel, following after a law of righteousness, did not arrive at that law.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. διὰ τί;

β They did not reach their goal... ..

b. The explanation

- α They would not accept the way God chose. ... 32
- β They chose a way God would not accept. ...

Wherefore? ¹ Because they sought it not by faith, but as it were by works.

32 ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων·

2. God is the occasion truly: He placed the Stumbling-stone in their path.

- a. They stumbled at an unknown Stone

They stumbled at the stone of stumbling;

προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

1 Or, Because, doing it not by faith, but as it were by works, they stumbled,

32 ἔργων,

b. It was God who placed it (Is. XXVIII: 16a). ...	33	even as it is written, Behold, I lay in Zion a stone	33	καθὼς γέγραπται Ἰδοὺ τὶ ῥημι ἐν Σιών λίθον
c. He placed it, too, knowing it would cause some to stumble (Is. VIII: 14). ...		of stumbling and a rock of offence:		προσκόμματος καὶ πέτραν σκανδάλου,
3. God's course is, nevertheless, beneficent. The Stone at which the faithless trip, is the salvation of the faithful (Is. XXVIII: 16b). ...		And he that believeth on ¹ him shall not be put to shame.		καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κα- ταίεσται.

Chapter X. (Emphasizing the human factor). Israel's unbelief in the light of Free-will.

First.—Introduction. Paul's eagerness for Israel's salvation ...	1-4
I.—THE FACTS ...	1
A. His internal longing ...	1
B. His outgoing petition ...	
C. The burden of both ...	
II.—THE CAUSE ...	2-4
A. Generally stated	
1. A <i>zeal</i> which won his sympathy and incited his efforts ...	2
2. An <i>ignorance</i> which called forth his pity and his prayer ...	2
B. Unfolded more in detail	
1. The ignorance defined ...	3
2. The zeal defined	
a. The fault it led them to commit ...	
b. The duty it led them to omit ...	
3. The neglected righteousness defined ...	4

1 Or, it.

2 Gr. Good pleasure.

Second.—The Jew is as free as is the Gentile to exercise faith unto salvation. 5-13

I.—SALVATION BY FAITH IS EASIER THAN SALVATION BY WORKS.... .. 5-10

A. The prerequisites to salvation by works (Lev. XVIII: 5)

5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

5 Μωυσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.

B. The prerequisites to salvation by faith

1. *Negatively* :—the believer does not have to complete an unfinished work of God (Deut. XXX: 11-13).

a. He should not think that it is for him to bring about Christ's advent.

α Seeking to find an unobtainable helper

6 But the righteousness which is of faith saith thus, Say not in thy heart, Who

6 ἢ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν.

β Thinking to span an immeasurable distance

shall ascend into heaven?

γ And both to accomplish a superhuman task

(that is, to bring Christ down.)

b. Nor should he think that it is for him to bring about Christ's resurrection.

α Seeking again an unobtainable helper

7 or, Who shall descend into the abyss?

7 ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

β Thinking to span an immeasurable distance

γ And both to accomplish a superhuman task

(that is, to bring Christ up from the dead.)

2. *Positively* :—the believer does have to utilize the opportunity God gives him, and inwardly and outwardly appropriate the work God has accomplished for him.

a. The opportunity is given him: all that he needs is within his reach (Deut. XXX: 14).

α The fact stated

8 But what saith it? The word is nigh thee,

8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἔστιν, ἐν τῷ στόματι σου καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

β The statement explained

"Nigh" explained (by Moses)

in thy mouth, and in thy heart:

"Word" explained (by Paul)

that is, the word of faith, which we preach:

b. God has accomplished the work for him: he needs only to appropriate it.

a In the case of the advent

The believer's easy task:—verbal confession... ..

9 ¹ because if thou shalt ² confess with thy mouth

9 ὅτι ἐὰν ὁμολογήσῃς [τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ],

The accomplished work:—the incarnation, by the Son ...

Jesus as Lord,

β In the case of the resurrection

The believer's easy task:—sincere faith

and shalt believe in thy heart that God raised him from the dead,

καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,

The accomplished work:—the resurrection, by the Father...

c. Appropriation alone suffices, but it must be both inward and outward.

a It is sufficient to secure salvation.

thou shalt be saved:

σωθήσῃ*

β It must be with both heart and mouth.

The past forgiven through the one

10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν*

The future secured through the other

II.—SALVATION BY FAITH IS OFFERED TO THE JEW AS FREELY AS TO THE GENTILE. 11-13

A. The testimony of Isaiah again quoted (Is. XXVIII: 16)

11 For the scripture saith, Whosoever believeth on him shall not be put to shame.

11 λέγει γὰρ ἡ γραφή Πᾶς ὁ πιστεύων ἐκ' αὐτοῦ οὐ καταισχυνθήσεται.

B. The reasoning of the Apostle

1. Generally:—the two cases are parallel.

12 For there is no distinction between Jew and Greek:

12 οὐ γὰρ ἔσται διαστολή Ἰουδαίου τε καὶ Ἑλλήνου,

2. Specifically:—

a. Looking at the Saviour, there is only One for Jew and Gentile.

for the same Lord is Lord of all,

ὁ γὰρ αὐτὸς κύριος πάντων,

b. Looking at the saved, His mercy abounds impartially towards both.

and is rich unto all that call upon him:

πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν*

C. The corroborative testimony of Joel (Joel II: 32)

13 for, Whosoever shall call upon the name of the Lord shall be saved.

13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.

1 Or, that

2 Some ancient authorities read confess the word with thy mouth, that Jesus is Lord.

9 ἐν τῷ στόματί σου κύριον Ἰησοῦν

Third.—Israel is inexcusable. The prerequisites to salvation, though provided for all, have not been utilized: the proffered salvation, though accepted by the Gentiles has been persistently rejected. 14-21

I.—ISRAEL HAS NOT UTILIZED THE PREREQUISITES THAT GOD PROVIDED. 14-18

A. God's message was prerequisite to man's salvation.

1. The truth brought out by a series of questions (perhaps by a supposed objector)

- | | | | | |
|--|----|--|----|--|
| a. Required prayer impossible without inward faith . . . | 14 | How then shall they call on him in whom they have not believed? | 14 | <i>Πῶς οὖν επικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;</i> |
| b. Such faith impossible without outward hearing . . . | | and how shall they believe in him whom they have not heard? | | <i>πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν;</i> |
| c. Such hearing impossible without a gospel-herald . . . | | and how shall they hear without a preacher? | | <i>πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;</i> |
| d. Such herald impossible without divine sending . . . | | and how shall they preach, except they be sent? | | <i>πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;</i> |
| 2. Scripture evidence of the need of such herald and such gospel (Is. LIII: 7) | 15 | even as it is written, How beautiful are the feet of them that bring ¹ glad tidings of good things! | 15 | <i>[καθάπερ] γέγραπται Ὡς ὥρατοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.</i> |

B. That message, though alone prerequisite, has been often disregarded.

1. The message disregarded

- | | | | | |
|---|----|--|----|---|
| a. Paul's testimony | 16 | But they did not all hearken to the ² glad tidings. | 16 | <i>Ἄλλ' οὐ πάντες ἐπήκουσαν τῷ εὐαγγελίῳ·</i> |
| b. Isaiah's testimony (Is. LIII: 1) | | For Isaiah saith, Lord, who hath believed our report? | | <i>Ἡσαίας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;</i> |

2. The message alone prerequisite

- | | | | | |
|------------------------------|----|---|----|--|
| a. Faith's one need. | 17 | So belief cometh of hearing, and hearing by the word of Christ. | 17 | <i>Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.</i> |
|------------------------------|----|---|----|--|

C. That message has been heard by all.

- | | | | | |
|---|----|-------------------------------|----|-----------------------------------|
| 1. A question implying this | 18 | But I say, Did they not hear? | 18 | <i>ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;</i> |
| 2. A two-fold statement affirming it | | | | |
| a. The words of the writer | | Yea, verily, | | <i>μενοῦνγε</i> |
| b. The words of the psalmist (Ps. XIX: 4) | | | | |

1 Or, a gospel

2 Or, gospel

15 καθὼς

<p><i>a</i> The universality of the message</p> <p><i>β</i> Its intelligibility wherever man dwells</p>	<p>Their sound went out into all the earth,</p> <p>And their words unto the ends of ¹ the world.</p>	<p><i>Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκου- μένης τὰ ῥήματα αὐτῶν.</i></p>
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II.—THOUGH THE GENTILES HAVE ACCEPTED GOD'S MERCY, ISRAEL HAS PERSISTENTLY AND INSOLENTLY REJECTED IT. 19-21

<p>A. A question implying that the Jews knew these facts ... 19</p> <p>B. An answer showing that they ought to have known them</p> <p>1. The early words of Moses (viewing the facts as related and future (Deut. XXXII: 21))</p> <p style="padding-left: 2em;"><i>a.</i> Having provoked God to jealousy by what was no-god, Israel was to be provoked to jealousy by what was no-people.</p> <p style="padding-left: 2em;"><i>b.</i> Having angered Him by sacrifice void of sanctity, they were to be angered by a nation void of understanding.... ..</p> <p>2. The fearless words of Isaiah (viewing the facts as separate and accomplished (Is. LXV: 1, 2.))</p> <p style="padding-left: 2em;"><i>a.</i> The turning of the Gentiles to God</p> <p style="padding-left: 4em;"><i>a</i> The unknown God was found without their seeking.</p> <p style="padding-left: 4em;"><i>β</i> The mystery of godliness was revealed without their asking.</p> <p style="padding-left: 2em;"><i>b.</i> The turning of the Jews from God</p> <p style="padding-left: 4em;"><i>a</i> God's patience and pleading</p> <p style="padding-left: 4em;"><i>β</i> Their stubbornness and insolence</p>	<p>19 But I say, Did Isra: 1 not know? 19</p> <p>First Moses saith, I will provoke you to jeal- ousy with that which is no nation,</p> <p>With a nation void of un- derstanding will I anger you.</p> <p>20 And Isaiah is very bold, and saith, I was found of them that sought me not;</p> <p>I became manifest unto them that asked not of me.</p> <p>21 But as to Israel he saith, All the day long did I spread out my hands</p> <p>unto a disobedient and gainsay- ing people.</p>	<p>19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω;</p> <p>πρῶτος Μωυσῆς λέγει Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτω παροργισῶ ὑμᾶς</p> <p>20 Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει Ἐύρέθην τ τοῖς ἐμὲ μὴ ζητοῦ- σιν, ἐμφανῆς ἐγενόμην τ τοῖς ἐμὲ μὴ ἐπερωτῶσιν.</p> <p>21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀπι- λέγοντα.</p>
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¹ Gr. the inhabited earth.

Section Two. Israel's Unbelief and, mainly, God's Goodness. Chapter XI.

Chapter XI. God's rejection of Israel has both its limits and its merciful purpose.

First.—There is a limit to the breadth of the rejection: Grace prevents universality. 1-10

I.—THE PROBLEM VIEWED WITH SPECIAL REFERENCE TO THE ELECT 1-6

A. There has been no such reversal of the divine plan as universality would require.

1. A question suggesting such reversal (1 Sam. XII: 22)

1 I say then, Did God cast off his people?

1 Λέγω οὖν, μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο·

2. The answer emphatically denying it... ..

God forbid.

B. The limited nature of the rejection proven from Paul's case, and lessons drawn accordingly

1. The fact proven:—the "ringleader of the sect of the Nazarenes" was

a. An Israelite by religion;

For I also am an Israelite, of the seed of Abraham,

καὶ γὰρ ἐγὼ Ἰσραηλιτῆς εἰμί, ἐκ σπέρματος Ἀβραάμ,

b. A Jew by birth;

c. A member of a tribe almost extinguished in the nation's infancy.

of the tribe of Benjamin.

φυλῆς βενιαμίν.

2. The lesson deduced;—a quotation (Ps. XCIV: 14), calling attention to God's course

2 God did not cast off his people which he foreknew.

2 οὐκ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω

C. The fact further illustrated from Elijah's case, and lessons drawn accordingly

1. The fact illustrated

a. Fixing the reader's attention on the prophet

a. Paul's question with this in view

Elijah as described in Scripture to the reader

Or wot ye not what the scripture saith ¹ of Elijah?

ἢ οὐκ οἴδατε ἐν Ἠλειαίᾳ τί λέγει ἡ γραφή,

Elijah as describing Israel to Jehovah... ..

how he pleadeth with God against Israel,

ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

1 Or, *in*.

<p>β Elijah's complaining words to Jehovah (I Kings XIX: 10), showing man's deeds</p>	<p>3 Lord, they have killed thy prophets,</p>	<p>3 Κύριε, τοὺς προφῆτας σου ἀπέ-</p>
<p>God's prophets all destroyed</p>	<p>they have digged down thine altars:</p>	<p>κτειναν,</p>
<p>God's altars all destroyed... ..</p>	<p>and I am left alone,</p>	<p>τὰ θυσιαστήριά σου κατέσκα-</p>
<p>God's worshippers all but one destroyed</p>	<p>and they seek my life.</p>	<p>ψαν,</p>
<p>That one all but destroyed</p>		<p>καὶ ἐπελείφθην μόνος,</p>
<p>β. Fixing the reader's attention on God</p>		<p>καὶ ζητοῦσιν τὴν φυγὴν μου.</p>
<p>a Paul's question to divert the reader's attention from the prophet to his God</p>	<p>4 But what saith the answer of God unto him?</p>	<p>4 ἀλλὰ τί λέγει αὐτῷ ὁ χορηματισμὸς;</p>
<p>β Jehovah's comforting words to Elijah (I Kings XIX: 18) showing God's deeds</p>	<p>I have left for myself</p>	<p>Κατέλιπον ἐμαυτῷ</p>
<p>Showing electing grace</p>	<p>seven thousand men, who have not bowed the knee to Baal.</p>	<p>ἑπτακισχελίους ἀνδρας, οἳτινες</p>
<p>Showing those elected through grace</p>		<p>οὐκ ἔκαμψαν γόναυ τῆ βαάλ.</p>
<p>2. The lesson deduced, calling attention to Israel's condition</p>		
<p>a. A remnant is saved now also.</p>	<p>5 Even so then at this present time also there is a remnant</p>	<p>5 ὅπως οὖν καὶ ἐν τῷ νῦν καιρῷ λίμμα</p>
<p>β. This saving also is purely the work of grace.</p>		
<p>a It is manifestly of grace.</p>	<p>according to the election of grace.</p>	<p>κατ' ἐκλογὴν χάριτος γέγονεν·</p>
<p>β It is therefore entirely of grace.</p>		
<p>In fact, it is so.</p>	<p>6 But if it is by grace, it is no more of works:</p>	<p>6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων,</p>
<p>Of necessity, it must be so.</p>	<p>otherwise grace is no more grace.</p>	<p>ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.</p>
<p>II.—THE PROBLEM VIEWED WITH SPECIAL REFERENCE TO THE NON-ELECT... .. 7-10</p>		
<p>A. The question of the first verse reconsidered, in the light of what is afterwards said in the intervening verses...</p>	<p>7 What then?</p>	<p>7 τί οὖν;</p>
<p>B. The answer, giving a bird's-eye view of the present relation of Israel to God</p>		

1. (Looking at human effort) The nation considered as an integer	...	That which Israel seeketh for, that he obtained not;	ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν,
2. (Looking at the divine ruling) The nation considered in its component parts			
a. The condition of the elect...	...	but the election obtained it,	ἡ δὲ ἐκλογὴ ἐπέτυχεν.
b. That of the non-elect			
— As summarized by Paul	...	and the rest were hardened:	οἱ δὲ λοιποὶ ἐπωρόδησαν,
— As depicted "in the law of Moses and in the Prophets and in the Psalms." (Lk. XXIV: 44)			
a. In keeping with God's absolute sovereignty			
In the Prophets:—Stupor given (Isaiah XXIX: 10)	...	8 according as it is written, God gave them a spirit of stupor,	8 καθάπερ γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
In the Law:—understanding withheld (See Deut. XXIX: 4).		eyes that they should not see, and ears that they should not hear, unto this very day.	ὄφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.
β. In keeping with God's retributive justice			
In the Psalms:—(External) Their loaded board converted into a baited trap (Ps. LXIX: 22.)	...	9 And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:	9 καὶ Δαυεὶδ λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
In the Psalms:—(Internal) Their natural powers converted into painful burdens (Ps. LXIX: 23)	...	10 Let their eyes be darkened, that they may not see, And bow thou down their back alway.	10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντός σὺνκαμψον.

Second.—There is a limit to the length of the rejection: Grace prevents perpetuity. 11-32

I. GOD HAD A MERCIFUL PURPOSE, IN THEIR STUMBLING, WHICH ARGUES A FUTURE INGATHERING. 11-15

A. The purpose unfolded

1. *Negatively*: it was not to secure their ultimate fall.

a. A question suggesting such an end	11	I say then, Did they stumble that they might fall? God forbid;	11	Λέγω οὖν, μὴ ἔπτωσαν ἵνα πέσωσιν; μὴ γένοιτο·
b. The answer emphatically denying it				
2. <i>Positively</i> : it was to secure a wide ingathering,				
a. Directly, of the Gentiles;		but by their ¹ fall salvation is come unto the Gentiles,		ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν,
b. Indirectly, of the Jews. (Deut. XXXII: 21)		for to provoke them to jealousy.		εἰς τὸ παραζηλώσαι αὐτούς.
B. This purpose argues ultimate restoration.				
1. (The human factor prominent) Their turning to God would enrich the Gentiles unspeakably more than their turning <i>from</i> Him did.				
a. Paul's reasoning on the subject				
— The double hypothesis				
a. Their fall itself, as just seen, is overruled for good to Gentile and to Jew.	12	Now if their fall is the riches of the world,	12	εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος
β. Their loss, immediately resulting, is transcended by the wealth it brought the Gentiles... ..		and their loss the riches of the Gentiles; how much more their fulness?		καὶ τὸ ζητῆμα αὐτῶν πλοῦτος ἔθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.
— The conclusion				
b. Paul's consequent practice:—aiming at the salvation of the Jews through the Gentiles				
— His method of procedure				
a. He addresses Gentiles.	13	But I speak to you that are Gentiles.	13	Ἵμῖν δὲ λέγω τοῖς ἔθνεσιν.
β. He makes prominent the fact that he is an apostle to them.				
The fact		Inasmuch then as I am an apostle of Gentiles, I glorify my ministry:		ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,
Made prominent				
— Aims that he kept constantly in view				
a. First, (as means to the second) arousing the Jews	14	if by any means I may provoke to jealousy <i>them that are</i> my flesh,	14	εἰ πως παραζηλώσω μου τὴν σάρκα
β. Second, (the real aim) assisting in their ingathering... ..		and may save some of them.		καὶ σώσω τινὰς ἐξ αὐτῶν.

2. (The divine factor prominent) Their *reception* by God would bring the church a *revival* more marvelous than was its *extension* through their *rejection* by Him.

a. The rejection

a The divine act 15

β The blessing it did occasion

b. The reception

a The divine act

β The blessing it will occasion

For if the casting away of them is the reconciling of the world,

15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,

what shall the receiving of them be, but life from the dead?

τίς ἡ πρόσλημις εἰ μὴ ζωὴ ἐκ νεκρῶν;

II.—GOD'S CONSECRATION TO HIMSELF OF JEWISH ANCESTRY ARGUES A LIKE CONSECRATION OF JEWISH POSTERITY... .. 16-24

A. The general argument

1. Illustration from the heave offering (Num. XV :

18-21 ; Deut. XXVI: 1-11)

a. The ceremonial consecration of a typical part ... 16

b. Therefore, the imputed consecration of the whole

And if the firstfruit is holy, so is the lump:

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα.

2. Illustration from the olive tree

a. The root holy when as yet there were no branches

b. The branches holy because outgrowths from such a

root

and if the root is holy, so are the branches.

καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

B. The second illustration viewed more in detail

1. In its lessons for Gentile readers

a. Their ingrafting considered as a divine blessing

a The divine preparation for it 17

β The absence of all personal merit in it

γ The divine accomplishment of it

δ The personal gain accruing from it

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;

17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὦν ἐνεκεντρύσθης ἐν αὐτοῖς καὶ συκοινωνῶς τῆς ῥίζης τῆς πλιότητος τῆς ἐλαίας ἐγένου,

1 Many ancient authorities read of the root and of the fatness.

b. The temptations that have crept in with it		
— (Outward) Boasting over the Jews		
a	Such boasting forbidden	18 glory not over the branches: 18 μή κατακαυχῶ τῶν κλάδων*
β	Its foolishness exposed	
	The boaster has imparted no boon to another.	but if thou gloriest, it is not thou that bearest the root, εἰ δὲ κατακαυχῶσαι, οὐ σὺ τῆν ῥίζαν βα- στάζεις
	His own boasted boon he has derived from another.	but the root thee. ἀλλὰ ἡ ῥίζα σέ.
= (Inward) Self-conceit		
a	The Gentile convert's egotism	19 Thou wilt say then, Branches were broken off, that I might be grafted in. 19 ἐρεῖς οὖν Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐνκεντρισθῶ.
β	The apostle's rebuke	
	The fact, as stated to the apostle, he admits... ..	20 Well; 20 καλῶς·
	This fact, as handled by him, precludes conceit.	by their unbelief they were broken off, and thou standest by thy faith. τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.
	His consequent warning, negative and positive	Be not highminded, but fear: μή ὑψηλὰ φρόνεις, ἀλλὰ φοβοῦ·
	The supposed ground for haughtiness shown to be in fact a signal of danger	21 for if God spared not the natural branches, neither will he spare thee. 21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.
2. In its illustration of some of the divine attributes and of their working		
a. Attention called to two contrasting ones		
— The attributes themselves		
a	That prominent in the election through grace... ..	22 Behold then the goodness and severity of God: 22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·
β	That prominent in the rejection	
= These attributes in their working		
a	As already displayed	
	Toward branches broken off	toward them that fell, severity; ἐπὶ μὲν τοὺς πεσόντας ἀποτομία,
	Toward branches ingrafted	but toward thee, God's goodness, if thou continue in his goodness: ἐπὶ δὲ σέ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι,

β As yet to be displayed

(Possibly) Toward branches now in danger

(Positively) Toward branches again to be remembered in mercy 23

otherwise thou also shalt be cut off.

And they also, if they continue not in their unbelief, shall be grafted in:

ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

23 κακεῖνοι δέ, εἰ μὴ ἐπιμένωσι τῇ ἀπιστίᾳ ἐνεκεντρισθήσονται·

δ. Another divine attribute that must not be overlooked

for God is able to graft them in again.

δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐνεκεντρίσαι αὐτούς.

3. In its bearing on the reconsecration of Israel

a. The hypothesis: the miraculous Gentile ingathering

α Involving a work of grace in cutting out... .. 24

For if thou wast cut out of that which is by nature a wild olive tree,

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπησ ἄγριελαίου

β Involving a marvelous act in grafting in... ..

and wast grafted contrary to nature into a good olive tree:

καὶ παρὰ φύσιν ἐνεκεντρίσθησ εἰς καλλιέλαιον,

δ. The conclusion: the far more reasonable Jewish restoration

α The branches already broken off and needing no cutting out... ..

how much more shall these, which are the natural branches,

πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν

β The replacing of the former branches to grow naturally in the parent stock

be grafted into their own olive tree?

ἐνεκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ.

III.—THE FUTURE INGATHERING OF ISRAEL IS A REVEALED FACT. 25-27

A. Paul's reason for now writing this

1. (Positive and immediate) That their receipt of knowledge might make his readers humble 25

For I would not, brethren, have you ignorant of this mystery,

25 Ὡ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,

2. (Negative and ultimate) That their conceit of knowledge might not make them haughty

lest ye be wise in your own conceits

ἵνα μὴ ᾔτε ἐν ἑαυτοῖς φρόνιμοι,

B. The mystery declared: after the present limited rejection there will be an unlimited ingathering.

1. The present rejection			
a. Limited in breadth		that a hardening in part hath befallen Israel,	ὅτι πόρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν
b. Limited in length		until the fulness of the Gentiles be come in;	ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εισέλθῃ,
2. The future ingathering			
a. (By statement) Limitless in breadth	26	and so all Israel shall be saved:	26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται·
b. (In nature) Limitless in length			
C. Prophecies foretelling deliverance granted, and covenant relations re-asserted			
a. The Deliverer:—He shall come from Israel's religious center. (Ps. XIV : 7?)		even as it is written. There shall come out of Zion the Deliverer;	καθὼς γέγραπται Ἦξει ἐκ Σιὼν ὁ ῥυόμενος,
b. The deliverance:—the turning away from the nation of that which turned it away from God (Is. LIX : 20, 21?)		He shall turn away ¹ ungodliness from Jacob:	ἀποστρέψει ἀσεβείας ἀπὸ Ἰα- χώβ.
c. The new covenant:—the above (or, possibly the below) words of promise (Jer. XXXI : 33, 34?) ...	27	And this is ² my covenant unto them,	27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,
d. The time of its going into effect (or, possibly, its wording):—the time when (or, fact that) God shall forgive the nation (Is. XXVII : 9?)		When I shall take away their sins.	ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
IV.—THE PRESENT REJECTION OF ISRAEL DOES NOT MILITATE AGAINST A FUTURE INGATHERING.... ..			28-32
A. The present rejection:—God's intertwined purposes, far-reaching and fixed, have not left that rejection hopeless.			
1. The present condition and its causes in the light of those purposes			
a. In the purpose of God manifest in His gracious gospel gifts			
α. The condition itself	28	As touching the gospel, they are enemies	28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ

1 Gr. ungodlinesses.

2 Gr. the covenant from me.

<p><i>β</i> Its cause</p> <p><i>b.</i> In the purpose of God manifest in His calling of a chosen people</p> <p style="padding-left: 2em;"><i>α</i> The condition</p> <p style="padding-left: 2em;"><i>β</i> The cause</p> <p>2. These divine purposes are both fixed</p> <p style="padding-left: 2em;"><i>a.</i> That which provided a gospel for all</p> <p style="padding-left: 2em;"><i>b.</i> That which determined the election of some</p> <p><i>B.</i> The future ingathering:—It is only in keeping with the present ingathering of the Gentiles that there should be a future ingathering of the Jews.</p> <p>1. The problem viewed on its human side</p> <p style="padding-left: 2em;"><i>a.</i> The present ingathering of the once rejected Gentiles</p> <p style="padding-left: 4em;"><i>α</i> Their past estrangement from God</p> <p style="padding-left: 4em;"><i>β</i> Their present, forgiven state</p> <p style="padding-left: 6em;">The happy state attained</p> <p style="padding-left: 6em;">The evil which was divinely utilized to secure it</p> <p style="padding-left: 2em;"><i>b.</i> The future ingathering of the now rejected Jews</p> <p style="padding-left: 4em;"><i>α</i> Their present estrangement from God</p> <p style="padding-left: 4em;"><i>β</i> Their future, forgiven state</p> <p style="padding-left: 6em;">The good which will be still further utilized... ..</p> <p style="padding-left: 6em;">The happy state to be attained</p> <p>2. The problem viewed on its divine side</p> <p style="padding-left: 2em;"><i>a.</i> The fact:—Jew and Gentile both shut up unto their sin</p> <p style="padding-left: 2em;"><i>b.</i> The object:—Jew and Gentile both ingathered through God's mercy</p>	<p>for your sake:</p> <p>but as touching the election, they are beloved for the fathers' sake.</p> <p>29 For the gifts and the calling of God are ¹ without repentance.</p> <p>30 For as ye in time past were disobedient to God,</p> <p>but now have obtained mercy by their disobedience,</p> <p>31 even so have these also now been disobedient,</p> <p>that by the mercy shewn to you they also may now obtain mercy.</p> <p>32 For God hath shut up all unto disobedience,</p> <p>that he might have mercy upon all.</p>	<p>οὐ ἑμέως,</p> <p>κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·</p> <p>29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.</p> <p>30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ θεῷ, [νῦν] δὲ ἠλεήθητε τῆς τούτων ἀπειθείας,</p> <p>31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ἡμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν·</p> <p>32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν ἵνα τοὺς πάντας ἐλεήσῃ.</p>
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¹ Gr. not repented of.

Third.—The conclusion of the whole argument (about Israel's Unbelief): A doxology of devoutest praise 33-36

I.—TWO EXCLAMATIONS, ADORING THE FATHOMLESS WISDOM AND KNOWLEDGE OF GOD 33

A. The profundity of the attributes themselves

- 1. Of the former 33 O the depth ¹ of the riches ² both of the wisdom and the knowledge of God! 33 Ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ.
- 2. Of the latter

B. The incomprehensibility of the actions they determine

- 1. The judgments (perhaps considered as resulting from divine wisdom) how unsearchable are his judgments, ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ
- 2. The ways (perhaps considered as resulting from divine knowledge) and his ways past tracing out! καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

II.—THREE QUESTIONS, PROBING THE UNIVERSE TO SHOW THAT GOD HAS NO COMPEER. (AS HERE RENDERED, THE THREE FORM A CLIMAX) 34-35

A. No one has known what God has determined. (Is. XL: 13) 34

For who hath known the mind of the Lord? 34 Τίς γὰρ ἔγνω νοῦν κυρίου;

B. Less has any one counselled with Him about what to determine. (Is. XL: 14) 34

or who hath been his counsellor? ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

C. And still less has anyone first determined for Him. (Comp. Job XXXV: 7) 35

or who hath first given to him, and it shall be recompensed unto him again? 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

III.—THREE STATEMENTS, SHOWING THAT GOD IS ABSOLUTE AND ALL-COMPREHENSIVE 36

A. He is the source of all things (perhaps recalling Election, Chap. IX). 36

For of him, 36 ὅτι ἐξ αὐτοῦ

B. He is the means of all (perhaps recalling Free-will toward Christ, Chap. X). 36

and through him, καὶ δι' αὐτοῦ

C. He is the end of all (perhaps recalling final ingathering Chap. XI). 36

and unto him, are all things. καὶ εἰς αὐτὸν τὰ πάντα.

IV.—THE CONSEQUENT ASCRIBING TO HIM OF GLORY EVER-LASTING 36

To him be the glory ³ for ever. Amen. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

1 Or, of the riches and the wisdom &c.

2 Or, both of wisdom &c.

3 Gr. unto the ages.

Division Three. Faith Applied; or, The Duties of those who have been saved by Faith.

CHAPTERS XII—XVI.

Section One. (Of broadest application) Duties, individual or common, belonging to every Christian, strong or weak. Chapters XII and XIII.

Chapter XII. The Christian and his Salvation; or, The Devoted Life demanded by the mercies received.

First.—The apostle's plea for such a life:—an exhortation and an injunction	1, 2
I.—THE EXHORTATION, URGING A SACRIFICE OF THE BODY SO AS TO PERFORM GOD'S WILL	1
A. The ground of the exhortation	1 I beseech you therefore, brethren, by the mercies of God, 1 παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρῶν τοῦ θεοῦ
B. The sacrifice urged	
1. What is to be offered	to present your bodies παραστῆσαι τὰ σώματα ὑμῶν
2. How they are to be offered... ..	a living sacrifice, θυσίαν ζῶσαν
3. Their essential condition	holy, ἁγίαν
4. Their value as a sacrifice	¹ acceptable to God, [τῷ θεῷ εὐάρεστον],
C. How the Christian is to regard the offering of such a sacrifice	^{which is your} ² reasonable ³ service. τὴν λογικὴν λατρείαν ὑμῶν
II.—THE INJUNCTION, COMMANDING A CONSECRATION OF THE MIND SO AS TO DISCERN GOD'S WILL	2
A. The injunction itself	
1. Negatively expressed	2 And be not fashioned according to this ⁴ world: 2 καὶ μὴ [συνσχηματίζεσθε τῷ αἰῶνι τούτῳ,
2. Positively expressed	
a. The duty to be done	but be ye transformed ἀλλὰ μεταμορφοῦσθε]
b. The method of its accomplishment	by the renewing of your mind, τῇ ἀνακαινώσει τοῦ νοῦς,
B. The end in view	
1. Primarily, discernment of God's will itself	that ye may prove what is εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ,

1 Gr. well-pleasing. 2 Or, spiritual. 3 Or, worship. 4 Or, age. 1 εὐάρεστον τῷ θεῷ 2 συνσχηματίζεσθαι.....μεταμορφοῦσθαι

2. Incidentally, discernment of its characteristics

- a. As considered in itself. ¹ the good τὸ ἀγαθὸν
- b. As considered in its revelation to the saints and ² acceptable καὶ εὐάρεστον
- c. As considered in relation to all its workings and perfect will of God. καὶ τέλειον.

Second.—This devoted life involves diversity of service. (A following up of the injunction to discern the will of the Lord with reference to one's self) 3-8

I.—A WARNING AGAINST THAT SELF-CONCEIT WHICH WOULD BLIND ONE TO HIS REAL SPHERE 3

- A. The apostle in giving the warning also obeys it... .. 3 For I say, through the grace that was given me, 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι
- B. It is impartial in its application. to every man that is among you, παντὶ τῷ ὄντι ἐν ὑμῖν
- C. The warning itself
 - 1. Expressed negatively not to think of himself more highly than he ought to think; μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν,
 - 2. Expressed positively but so to think as to think soberly, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,
- D. The standard by which every man should test himself according as God hath dealt to each man a measure of faith. ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

II.—A REMINDER THAT THIS DIVERSITY OF GIFTS CALLS FOR DIVERSITY OF SERVICE 4-8

- A. In the church is manifest a diversity in unity.
 - 1. An illustration from the human body
 - a. Here is unity as well as diversity. 4 For even as we have many members in one body, 4 καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,
 - b. Here is diversity as well as unity. and all the members have not the same office: τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,
 - 2. The illustration applied
 - a. The unity in the church
 - α The church is one in Christ. 5 so we, who are many, are one body in Christ, 5 οὕτως οἱ πολλοὶ ἐν σώματι ἕσμεν ἐν Χριστῷ,
 - β Each member is one with the others. and severally members one of another. τὸ δὲ καθ' εἷς ἀλλήλων μέλη.
 - β. The diversity in the church 6 And having gifts differing according to the grace that was given to us, 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
- B. This diversity determines the nature of acceptable service. (The seven examples given seem to form an anti-climax from the gift that brings the Christian nearest to God to that which brings him nearest to man.)

¹ Or, the will of God, even the thing which is good and acceptable and perfect.

² Gr. well-pleasing.

4 μέλη πολλὰ

1. Four gifts to be exercised in the church

- a. Prophecy
- b. Ministry
- c. Teaching
- d. Exhortation

whether prophecy, *let us prophesy* according to the proportion of ² our faith;
 7 or ministry, *let us give ourselves* to our ministry;
 or he that teacheth, to his teaching;
 8 or he that exhorteth, to his exhorting;

εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,
 7 εἴτε διακονίαν ἐν τῇ διακονίᾳ,
 εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,
 8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει,

2. Three gifts to be exercised within or without the church

- a. Giving
- b. Ruling... ..
- c. Showing mercy

he that giveth, *let him do it* with ² liberality;
 he that ruleth, with diligence;
 he that sheweth mercy, with cheerfulness.

ὁ μεταδιδούς ἐν ἀπλότῃ,
 ὁ προϊστάμενος ἐν σπουδῇ,
 ὁ ἐλεῶν ἐν ἰλαρότῃ.

Third.—This devoted life calls also for kinds of service common to all. (A following up of the exhortation to self-sacrifice on account of God's mercies received) 9-21

I.—DUTIES MAINLY OF THE INNER LIFE 9-12

A. A duty, or correlated duties, towards all men

- 1. How love should be exercised
- 2. What, through or for such love, the Christian will do
 - a. In the manifestation of this magnetism's negative energy
 - b. In the manifestation of its positive

9 Let love be without hypocrisy.
 Abhor that which is evil;
 cleave to that which is good.

9 ἡ ἀγάπη ἀνυπόκριτος.
 ἀποστρυφόντες τὸ πονηρὸν,
 κολλώμενοι τῷ ἀγαθῷ.

B. A duty, or correlated duties, toward the brethren

- 1. How brotherly love should be exercised
- 2. What, through or for such brotherly love, the Christian will do

10 In love of the brethren be tenderly affectioned one to another;
 in honour preferring one another;

10 τῇ φιλαδέλφειᾳ εἰς ἀλλήλους φιλόστοργοι,
 τῇ τιμῇ ἀλλήλους προηγούμενοι,

C. A duty, or correlated duties, toward the Lord

- 1. How Christian zeal should be exercised
 - a. Negatively
 - b. Positively
- 2. What, through or for such zeal, the Christian will do

11 in diligence not slothful;
 fervent in spirit;
 serving ³ the Lord;

11 τῇ σπουδῇ μὴ ὀκνηροί,
 τῷ πνεύματι ζέοντες,
 τῷ κυρίῳ δουλεύοντες,

1 Or, the faith.

2 Gr. singleness.

3 Some ancient authorities read the opportunity.

- D. A duty, or correlated duties, towards one's own heart
 - 1. How self-sacrifice to the divine will will be manifested
 - a. Looking at the world to come... ..
 - b. Looking at the world that is
 - 2. What, through or for such self-sacrifice, the Christian will do

12 rejoicing in hope;
patient in tribulation;

continuing stedfastly in prayer;

12 τῇ ἐλπίδι χαίροντες,
τῇ θλίψει ὑπομένοντες,

τῇ προσευχῇ προσκαρτεροῦντες,

II.—DUTIES INVOLVING ALSO OUTWARD CONDUCT 13-21

A. Four classes of duties, mainly if not wholly toward church members

- 1. Duties toward the needy (involving financial outlay)
 - a. Toward the impoverished saint
 - b. Toward the weary wayfarer
- 2. Duties toward those who wrong us (involving appropriate language)
 - a. Enforced by a repeated positive
 - b. Re-enforced by a negative... ..
- 3. Duties toward those unusually glad or sad (involving special show of feeling)
 - a. Toward the former
 - b. Toward the latter
- 4. Duties toward Christian society (involving general bearing)
 - a. Mutual obligations:—fellow-feeling... ..
 - b. Individual obligations
 - α In outward deportment (negative and positive)
 - Hughtiness forbidden
 - Humble sympathy enjoined
 - β In inward thought (negative only) self-conceit again forbidden (Prov. III: 7)

13 communicating to the necessities of the saints:
¹ given to hospitality.

14 Bless them that persecute you; bless,
and curse not.

15 Rejoice with them that rejoice;
weep with them that weep.

16 Be of the same mind one toward another.

Set not your mind on high things,
but ² condescend to ³ things that are lowly.

Be not wise in your own conceits.

13 ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες,
τὴν φιλοξενίαν διώκοντες.

14 εὐλογεῖτε τοὺς διώκοντάς, εὐλογεῖτε καὶ μὴ καταρᾶσθε.

15 χαίρειν μετὰ χαιρόντων,
[†] κλαίειν μετὰ κλαιόντων.

16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες,

μὴ τὰ ὑψηλὰ φρονοῦντες
ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι.
μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

1 Gr. pursuing. 2 Gr. be carried away with. 3 Or, them.

B. Three classes of duties, closely related, especially necessitated by the evil without the church

1. Duty of untainted conduct despite evil received

(avoiding all ground for opposition)

- a. Negatively enjoined 17
- b. Positively enjoined (Prov. III: 4. Septuagint) ...

Render to no man evil for evil.
Take thought for things honourable in the sight of all men.

17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες·
προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

2. Duty of a course that makes for peace (averting, if possible, groundless opposition)

- a. The undetermined factor to be fully tested 18
- b. The variable factor to be wholly utilized
- c. The consummation to be sought

If it be possible, as much as in you lieth, be at peace with all men.

18 εἰ δυνατὸν,
τὸ ἐξ ὑμῶν
μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

3. Duty of administering to a foe kindness rather than retribution (consecrating unavoidable opposition)

- a. As regards retribution
 - α The Christian's duty
 - Negatively enjoined 19
 - Positively enjoined... ..
 - β The reason (Deut. XXXII: 35)... ..

Avenge not yourselves, beloved, but give place unto ¹ wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

19 μὴ ἐαυτοὺς ἐχθικοῦντες, ἀγαπητοί,
ἀλλὰ δότε τόπον τῇ ὀργῇ
γέγραπται γάρ Ἐμοὶ ἐχθὶ κησεις, ἐγὼ
ἀνταποδώσω, λέγει Κύριος.

- b. As regards the foe
 - α The Christian's duty (Prov. XXV: 21, 22)
 - Whether it involves onthay 20
 - Or not... ..
 - β The reason

But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

20 ἀλλὰ εἰάν πεινᾷ ὁ ἐχθρός σου,
φώμιζε αὐτόν·
εἰάν διψᾷ, πότιζε αὐτόν·
τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς
σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐ-
τοῦ.

4. Conclusion. General summary of these three duties

- a. Negative 21
- b. Positive

Be not overcome of evil, but overcome evil with good.

21 μὴ νικῶ ὑπὸ τοῦ κακοῦ,
ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

1 Or, the wrath of God.

Chapter XIII. The Christian and his Country ; or, The duties under an earthly government, of a citizen of heaven.

First.—The duties toward their earthly rulers, of the subjects of the King of kings.	1-7
I.—(MAINLY PASSIVE IN NATURE) SUBMISSION TO RULERS AND THEIR MORAL CODES	1-5
A. Submission to the rulers themselves (on the plea of “conscience sake”)	
1. Submission enjoined	
a. The command	1 Let every soul be in subjection to the higher powers: 1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω,
b. Its reason	
a The divine source of government’s might	for there is no power but of God; οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ,
β The divine decision of government’s right	and the powers that be are ordained of God. αἱ δὲ οὐσαὶ ὑπὸ θεοῦ τεταγμέναι εἰσὶν.
2. Resistance forbidden	
a. The sin against God, of resistance	2 Therefore he that resisteth the power, withstandeth the ordinance of God: 2 Ὅστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
b. The judgment [by God?] of those who resist	and they that withstand shall receive to themselves judgment. οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.
B. Submission to their laws governing conduct (on an additional plea, “because of the wrath”)	
1. The general fact on which the argument is based	
a. Negatively,—the law-abiding citizen has nothing to fear.	3 For rulers are not a terror to the good work, 3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ [ἀγαθῷ] ἔργῳ]
b. Positively,—the lawless, only, need to be afraid.	but to the evil. ἀλλὰ τῷ κακῷ.
2. This fact handled in its application both to the good and to the bad	
a. The case of the law-abiding Christian	
a In respect to the ruled	

<p>The inward effect desired... ..</p> <p>The outward conduct requisite to its attainment</p> <p>β In respect to the ruler</p> <p> His consequent conduct</p> <p> The cause, as related to the Prime Cause</p> <p>b. The (hypothetical) case of a lawless Christian</p> <p> α In respect to the ruled</p> <p> The supposed outward conduct</p> <p> Its legitimate inward effect</p> <p> β In respect to the ruler</p> <p> His consequent conduct (implied)</p> <p> The cause, as related to the Prime Cause</p> <p>C. The above summarized</p> <p> 1. The admonition</p> <p> 2. Its ground</p> <p> a. The lower motive for submission</p> <p> b. The higher</p>	<p>And wouldest thou have no fear of the power? do that which is good,</p> <p>and thou shalt have praise from the same: 4 for ¹ he is a minister of God to thee for good.</p> <p>But if thou do that which is evil, be afraid;</p> <p>for ¹ he beareth not the sword in vain: for ¹ he is a minister of God, an avenger for wrath to him that doeth evil.</p> <p>5 Wherefore ye must needs be in subjection,</p> <p>not only because of the wrath, but also for conscience sake.</p>	<p>θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ,</p> <p>καὶ ἔξεῖς ἔπαινον ἐξ αὐτῆς· 4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν.</p> <p>ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ·</p> <p>οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἐχθρὸς εἰς ὀργὴν τῶ τὸ κακὸν πράσσοντι.</p> <p>5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,</p>
<p>II.—(MAINLY ACTIVE) COMPLIANCE WITH THOSE GOVERNMENT REGULATIONS THAT DO NOT SO CLEARLY REVEAL A MORAL ELEMENT... 6, 7</p>		
<p>A. The principle here involved declared to be the same as that already discussed</p> <p> 1. A sample case cited</p> <p> 2. The involved principle unfolded</p> <p> a. The service to be maintained a sacred one (demanding reverence)</p> <p> b. The service also a perpetual one (requiring support)</p> <p>B. Consequent compliance with these regulations enjoined</p> <p> 1. A general rule covering all cases</p>	<p>6 For for this cause ye pay tribute also;</p> <p>for they are ministers of God's service, attending continually upon this very thing.</p> <p>7 Render to all their dues:</p>	<p>6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.</p> <p>7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,</p>

¹ Or, it.

2. Some of the specific rules included in the above

a. The payment of the proper tax

- α Personal and land tax
- β Business and commodity tax

tribute to whom tribute is due;
custom to whom custom;

τῷ τὸν φόρον τὸν φόρον,
τῷ τὸ τέλος τὸ τέλος,

b. The payment of the proper regard

- α Especially to the rulers with whom one comes in contact
- β Generally, to all rulers

fear to whom fear;
honour to whom honour.

τῷ τὸν φόβον τὸν φόβον,
τῷ τὴν τιμὴν τὴν τιμὴν.

Second.—The duties toward those who are fellow-citizens on earth, of a citizen of heaven 8-10

I.—THE DISCHARGE OF EVERY DEBT POSSIBLE 8 Owe no man anything, 8 Μηδενὶ μηδὲν ὀφείλετε, 8^A

II.—THE PERPETUAL PAYING OF THE ONE DEBT THAT MUST BE PERPETUALLY INCURRED 8^B-10

A. The (implied) command

save to love one another:

εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν

B. All duties toward fellow-citizens covered by this law of love

1. The statement made with special reference to the law-bound citizen

a. The statement of the writer, that he who fulfils this rule has fulfilled all others

for he that loveth ¹ his neighbour hath fulfilled ² the law.

ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

b. A restatement of what the Saviour taught, that to fulfil such law were to fulfil all others

— The various duties summed up in this one rule

α Examples from the "Second Table" of the Decalogue (arranged [from the Septuagint?] in an anti-climax, if viewed with a Christian's eye from the standpoint of the injured) (Ex. XX: 13-15, 17)

(1) Prohibitions with regard to harmful action

(The Seventh Commandment) Injury to person, with added shame and, generally, enticement to sin

9 For this, Thou shalt not commit adultery,

9 τὸ γὰρ οὐ μοιχεύσεις,

1 Gr. the other.

2 Or, law.

(The Sixth Commandment) Injury to person, but not involving the sin or shame of the injured	Thou shalt not kill,	Ὁὐ φονεύσεις,
(The Eighth Commandment) Injury to property only ...	Thou shalt not steal,	Ὁὐ κλέψεις,
(2) A prohibition with regard to the <i>thoughts</i> that might lead to any of the above (The Tenth Commandment) ...	Thou shalt not covet,	Ὁὐκ ἐπιθυμήσεις,
β Every other possible case	and if there be any other commandment,	καὶ εἴ τις ἑτέρα ἐντολή,
二 The "Golden Rule" that sums them all up (Lev. XIX: 18. Matt. XXII: 39)	it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.	ἐν [τῷ λόγῳ τούτῳ] ἀνακεφαλαιοῦται, [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

2. The statement made with special reference to the *law*

- a. The cause (stated in the negative form of the commandments cited)
- b. The consequent fact

10 Love worketh no ill to his neighbour: love therefore is the fulfilment of ¹ the law.

10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

Third.—The personal preparation demanded of a citizen of heaven in view of the approach of his awaited Lord 11-14

I.—(GENERALLY) THE PRESENT TIME DEMANDS AN AWAKENED ENERGY, AND EMPHASIZES THE ABOVE DUTIES. 11^A

- A. An (elliptical) urging of the performance of these duties from the nature of the time
- B. The discernment of the signs of this time as incumbent upon the Christian
- C. The hour, that from such discernment, will be found to have come, and its demand
 - 1. The hour as already come
 - 2. The awakened energy it demands

11 And this,

11 Καὶ τοῦτο

knowing the season,

εἰδότες τὸν καιρὸν,

that now it is high time

ὅτι ὥρα ἤδη

for you to awake out of sleep:

[ὁμᾶς] ἐξ ὕπνου ἐγερθῆναι,

II.—(MORE SPECIFICALLY) THE NEARNESS OF THE LORD'S COMING CALLS FOR A REVIVED SPIRITUAL LIFE. 11^B-14

- A. The Lord's coming to be treated as at hand
 - 1. Comparitively,—the Advent must be nearer than it used to be.

for now is ²salvation nearer to us than when we first believed.

νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

1 Or, law.

2 Or, our salvation nearer than when &c.

2. Actually,—the signs of the times suggest its nearness.			
<i>a.</i> Evidence from a backward look	12	The night is far spent, and the day is at hand:	12 ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
<i>b.</i> Evidence from a forward look			
B. The Christian to clothe and conduct himself accordingly			
1. The proper clothing			
<i>a.</i> That to be put off,—the night-garb of sleep and indulgence		let us therefore cast off the works of darkness,	ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
<i>b.</i> That to be put on,—the equipments of war and watchfulness		and let us put on the armour of light.	ἐνδυσώμεθα [δὲ] τὰ ἕπλα τοῦ φωτός.
2. The proper conduct			
<i>a.</i> Positively,—the decent life to be lived (proper in itself, and appropriate to the hour)	13	Let us walk honestly, as in the day;	13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν,
<i>b.</i> Negatively,—the indecent sins to be shunned			
<i>a.</i> Sins of appetite (perhaps least guarded against)			
The grosser form		not in revelling	μὴ κώμοις
The milder form that precedes it		and drunkenness,	καὶ μέθαις,
<i>β.</i> Of sensuality (effeminate vices enhanced by indulged appetite)			
The grosser form		not in chambering	μὴ κοίταις
The milder form that precedes it		and wantonness,	καὶ ἀσελείαις,
<i>γ.</i> Of ill-will (harsher vices enhanced by appetite or sensuality)			
The grosser form		not in strife	μὴ ἔριδι
The milder form that precedes it		and jealousy.	καὶ ζήλωι.
3. Both the above summarized			
<i>a.</i> Positive and specific,—with reference to clothing ...	14	But put ye on the Lord Jesus Christ,	14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν,
<i>b.</i> Negative and general,—with reference to conduct...		and make not provision for the flesh, to fulfil the lusts thereof.	καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

Section Two. (Of more limited application) Duties largely relative; especially, Duties of the strong on account of the weak. Chapters XIV and XV.

Chapter XIV. The Christian and his brother, negatively considered; or, mainly, What a strong Christian should be deterred from doing on account of his weak brother.

First.—The duty of a Christian to refrain from judging his brother 1-13^A

I.—THE GENERAL RULE. THE STRONG SHOULD NEITHER JUDGE HIS BROTHER TO BE UNWORTHY OF CHURCH FELLOWSHIP, NOR TAKE ADVANTAGE OF CHURCH FELLOWSHIP TO JUDGE HIS BROTHER'S SCRUPLES. 1

- | | | |
|---|--|--|
| A. (Positively) Church fellowship should be granted. ... | 1 But him that is weak in faith receive ye, | 1 Τὸν δὲ ἀσθενοῦντα τῆ πίστει προσλαμβάνετε, |
| B. (Negatively) It should not be abused for purposes of judgment. ... | yet not ¹ to doubtful disputations. | μή εἰς διακρίσεις διαλογισμῶν. |

II.—THE RULE FOLLOWED OUT MORE IN DETAIL, AND APPLIED TO PRACTICAL CASES 2-13^A

A. (Looking at the act performed) Both strong and weak are accepted by their common Father.

1. The case arising from distinctions in regard to food

a. Differing convictions stated

- | | | |
|---------------------------------------|---|---------------------------------|
| — The conviction of the strong | 2 One man hath faith to eat all things; | 2 ὃς μὲν πιστεύει φαγεῖν πάντα, |
| — The conviction of the weak | but he that is weak eateth herbs. | ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. |

b. A judgment of either by the other forbidden

— An injunction forbidding such judgment

- | | | |
|--|--|--|
| a In the case of the weak by the strong | 3 Let not him that eateth set at nought him that eateth not; | 3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, |
| β In the case of the strong by the weak | and let not him that eateth not judge him that eateth: | ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, |

— The grounds on which such injunction is based

a Any judgment is now out of place. (Looking at the past) Those who have been accepted by the supreme Judge are no longer subjects for judgment.

for God hath received him.

ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

1 Or. for decisions of doubts.

<p>β Were it in place, it is not the Christian's office to administer it. (Looking at the present) He who is judging his brother is overstepping his prerogative.</p>	<p>4 Who art thou that judgest the ¹ servant of another? to his own lord he standeth or falleth.</p>	<p>4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οὐκέτην; τῷ ἰδίῳ κυρίῳ στήχει ἢ πίπτει·</p>
<p>Shown by a question respecting the brother judging ... And by a statement concerning the brother judged... ..</p>	<p>Yea, he shall be made to stand;</p>	<p>σταθήσεται δέ,</p>
<p>γ Even were it his office, the arraigned would not be found guilty. (Looking at the future) The weak brother's scruples will not invalidate his standing with God.</p>	<p>for the Lord hath power to make him stand.</p>	<p>δυνατεῖ γὰρ ὁ κύριος στῆσαι αὐτόν.</p>
<p>The fact,—final standing made secure... .. The explanation,—human weakness complemented by divine strength ... } {</p>		
<p>2. The case arising from distinctions in regard to days</p>		
<p>a. Here, too, there are differing convictions.</p>		
<p>α The conviction of the weak</p>	<p>5 One man esteemeth one day above another; another esteemeth every day alike.</p>	<p>5 ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·</p>
<p>β The conviction of the strong</p>	<p>Let each man be fully assured in his own mind.</p>	<p>ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφοροῦσθω·</p>
<p>b. There is one rule for all.</p>		
<p>B. (Looking at the purpose which determines the act)</p>		
<p>Both strong and weak seek the glory of their common Lord.</p>		
<p>1. A review from this standpoint of the cases already cited</p>		
<p>a. Looking at the positive side (of both)</p>		
<p>α The case of distinction of days</p>	<p>6 He that regardeth the day, regardeth it unto the Lord;</p>	<p>6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ.</p>
<p>β The case of distinction of foods</p>	<p>and he that eateth, eateth unto the Lord,</p>	<p>καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,</p>
<p>The fact stated</p>	<p>for he giveth God thanks;</p>	<p>εὐχαριστεῖ γὰρ τῷ θεῷ·</p>
<p>Its evidence ... } {</p>		

1 Gr. household-servant.

<p>b. Looking at the negative side (of the eating of food only)</p>	<p>α The fact stated</p>	<p>and he that eateth not, unto the Lord he eateth not, and giveth God thanks.</p>	<p>καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.</p>
<p>2. An application of this principle to all cases pertaining to life or death</p>	<p>a. Christ <i>is</i> the object that the Christian holds in view.</p>		
<p>— (Negatively) Self is not the Christian's end.</p>	<p>α In life</p>	<p>7 For none of us liveth to himself, and none dieth to himself.</p>	<p>7 Οὐδείς γὰρ ἑμῶν ἑαυτῷ ζῆ, καὶ οὐδείς ἑαυτῷ ἀποθνήσκει·</p>
	<p>β Or death</p>		
<p>— (Positively) Christ is the Christian's end.</p>	<p>α In the case of life</p>	<p>8 For whether we live, we live unto the Lord; or: whether we die, we die unto the Lord:</p>	<p>8 ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκωμεν.</p>
	<p>β And in that of death</p>		
<p>b. Christ <i>ought to be</i> the object in view.</p>			
<p>— (Looking at the saved) The Christian belongs to his Lord.</p>	<p>α In life</p>	<p>whether we live therefore, or die, we are the Lord's.</p>	<p>ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.</p>
	<p>β And in death</p>		
<p>— (Looking at the Saviour) Such divine ownership was a part of the Lord's redemptive plan.</p>	<p>α His two-fold work to attain this ownership</p>		
	<p>He tasted death for them all.</p>	<p>9 For to this end Christ died, and lived <i>again</i>,</p>	<p>9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν</p>
	<p>He became the first fruits of the resurrection for them all...</p>		
	<p>β The ownership that was aimed at and secured</p>		
	<p>Over all who sleep in their graves</p>	<p>that he might be Lord of both the dead and the living.</p>	<p>ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.</p>
	<p>Over all who still remain</p>		
<p>C. (Looking at the coming judgment of all acts and actors) Both strong and weak must answer, each for himself, at the bar of their common Judge.</p>			

1. The folly of a self-assumed censorship suggested by personal questions

a. The question addressed to one side (probably the strong)

b. A like question addressed to the other (probably the weak)

2. The reasons why such course is folly

a. Every actor shall himself be judged.

— Paul's statement of this truth

— The previous divine statement upon which the apostle's is founded (Is. XLV: 23; XLIX: 18)

a The divine oath emphasizing the divine statement... ..

β The divine statement itself

(Visible testimony) The posture of the body shall own to His sceptre.

(Audible testimony) The expression of the voice shall confess His sovereignty (or the sinner's sins).

b. Every one shall be judged in regard to his own actions only.

3. An exhortation based on the above

Second.—The duty of the Christian to refrain from a course harmful to his brother; or, The proper way to utilize a more enlightened faith 13^B-20^A

I.—THE RULE THAT IS TO DECIDE THE CHRISTIAN'S COURSE TOWARDS HIS BROTHER 13^B-16

A. The rule stated. Its two phases are (perhaps)

10 But thou, why dost thou judge thy brother?

or thou again, why dost thou set at nought thy brother?

for we shall all stand before the judgement-seat of God.

11 For it is written, As I live, saith the Lord

to me every knee shall bow,

And every tongue shall ¹ confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more:

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου;

ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;

πάντες γὰρ παραστήσομεθα τῷ βήματι τοῦ θεοῦ·

11 γέγραπται γάρ
Ζῶ ἐγώ, λέγει Κύριος,

ὅτι ἐμοὶ κάμψει πᾶν γόνυ,

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

12 ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν·

¹ Or, give praise.

1. The guarding of self from becoming a stumbling-stone, occasioning a brother's wrong *act*

but judge ye this rather, that no man put a stumblingblock in his brother's way,

ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι
[πρόσκομμα τῶ ἀδελφῶ

2. The guarding of self from becoming a trap, occasioning a brother's wrong *thought*.

or an occasion of falling.

ἢ] σκάνδαλον.

B. The rule explained

1. Perhaps with special reference to causing a brother's wrong *act*

a. The stumbling-stone considered

— It is not evil in itself.

a The ground of this statement

This fact perceived by the writer as a sound-minded man... 14 I know,

This fact impressed upon him also as an inspired apostle... and am persuaded in the Lord Jesus, that

β The statement itself nothing is unclean of itself:

— It may none the less be a cause of stumbling to the weak... .. save that to him who accounteth anything to be unclean, to him it is unclean.

b. The placing of it considered

a (Looking at the brother) Such placing would show lack of love. 15 For if because of meat thy brother is grieved, thou walkest no longer in love.

β (Looking at the Lord) Such placing is to be shunned as a preposterous sin. Destroy not with thy meat him for whom Christ died.

2. Perhaps with special reference to causing a brother's wrong *thought*... .. 16 Let not then your good be evil spoken of: 16 μὴ βλασφημεῖσθω ὁν ὑμῶν τὸ ἀγαθόν.

II.—THE REASONABLENESS OF SUCH A RULE, AS SHOWN BY THE NATURE OF THAT WHICH THE CHRISTIAN IS TO SEEK

FIRST OF ALL 17, 18

A. That nature stated. The Kingdom of God implies

13 τῶ ἀδελφῶ

1. (Negatively) Not such a selfish indulgence of carnal appetite	17 for the kingdom of God is not eating and drinking,	17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις,
2. But (positively) what is upright, beneficent and spiritual.		
a. In its outward expression		
a Towards God it is upright (opposed to overthrowing God's work)	but righteousness	ἀλλὰ δικαιοσύνη
β Towards man, it is beneficent (opposed to grieving a brother, or making him sin in act) ...	and peace	καὶ εἰρήνη
b. In its inward effect upon self, its joy is spiritual (opposed to carnal pleasure)	and joy in the Holy Ghost.	καὶ χαρὰ ἐν πνεύματι ἁγίῳ.
B. The reasonableness of such a rule further shown by its working		
1. As seen from its Godward side	18 For he that herein serveth Christ is well-pleasing to God,	18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ χριστῷ εὐάρεστος τῷ θεῷ
2. As seen from its manward side	and approved of men.	καὶ δόκιμος τοῖς ἀνθρώποις.
III.—THE PURPORT OF THE RULE RESTATED IN THE LIGHT OF THE ABOVE		19, 20 ^A
A. (Positive, regarding the brother) The duty to seek		
1. Mutual peace	19 So then ¹ let us follow after things which make for peace, and things whereby we may edify one another.	19 ἄρα οὖν τὰ τῆς εἰρήνης [διώκωμεν]
2. Mutual profit		καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.
B. (Negatively, regarding his Lord) The duty to avoid conflict with God's work	20 Overthrow not for meat's sake the work of God.	20 μὴ ἐνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.
Third.—The summary of the whole chapter		20 ^B -23
I.—IN REGARD TO THE QUESTION OF INDULGENCE		20 ^B , 21
A. Paul's instruction to (or in regard to) the weak		
1. Instruction in regard to the food itself	All things indeed are clean;	πάντα μὲν καθαρὰ,
2. Instruction in regard to the eating or non-eating of it	howbeit it is evil for that man who eateth with offence.	ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόρματος ἐσθίοντι.
		19 διώκωμεν

¹ Many ancient authorities read *we follow*.

B. Paul's instruction to the strong	21	It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth ¹ .	21	καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πεινεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.
II.—IN REGARD TO THE MATTER OF FAITH ITSELF				22, 23
A. The instruction to the strong				
1. How their more enlightened faith may be exercised	22	The faith which thou hast, have thou to thyself before God.	22	σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
2. How it must be guarded		Happy is he that judgeth not himself in that which he ² approveth.		μακάριος ὁ μὴ κρίνων ξαυτὸν ἐν ᾧ δοκιμάζει.
B. The instruction to (or in regard to) the weak				
1. The sin of overstepping one's faith				
a. Stated	23	But he that doubteth is condemned if he eat, because he eateth not of faith;	23	ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέχριται, ὅτι οὐκ ἐκ πίστεως.
b. Explained		and whatsoever is not of faith is sin ³ .		πάν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
2. The principle that underlies this and every like case				

Chapter XV. The Christian and his brother, positively considered; or, mainly, What a strong Christian should be constrained to do on account of his weak brother.

First.—Generally stated. The strong should use his strength to help the weak.				1
I.—STATED POSITIVELY,—WHAT THE DUTY REQUIRES	1	Now we that are strong ought to bear the infirmities of the weak,	1	Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
II.—STATED NEGATIVELY,—WHAT IT FORBIDS		and not to please ourselves.		
Second.—A discharge of this duty urged in the light of Christ's example, and the required grace invoked accordingly				2-13
I.—FIRST ARGUMENT:—EMPHASIZING THE IDEA OF THE BROTHER'S GOOD, BUT NOT IGNORING THAT OF GOD'S GLORY				2-6
A. The duty from this point of view				
1. Those upon whom it is binding	2	Let each one of us	2	ἕκαστος ἡμῶν
2. The course to which they are bound				
a. Opposed to self-indulgence at another's cost		please his neighbour		τῷ πλησίον ἀρεσκέτω

¹ Many ancient authorities add or is offended, or is weak.

² Or, putteth to the test.

³ Many authorities, some ancient, insert here ch. xvi. 25-27.

b. Opposed to evil-speaking, as to every other evil ...	for that which is good,	<i>εἰς τὸ ἀγαθὸν</i>
c. Opposed to making a brother fall, or even stumble	unto edifying.	<i>πρὸς οἰκοδομήν.</i>
B. The example of Christ given and applied		
1. The example given		
a. Paul's statement		
α Negative and explicit... ..	3 For Christ also pleased not himself	3 <i>καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρρεσεν.</i>
β Positive and suggestive (of pleasing God, or, possibly, men)	but, as it is written,	<i>ἀλλὰ καθὼς γέγραπται</i>
b. The Scripture statement (Ps. LXIX: 9, where the context shows consuming zeal for God's house and glory). [There may be a connection in thought between "house" <i>οἶκος</i> , in that text, and the words "edifying" <i>οἰκοδομή</i> , and "might build" <i>οἰκοδομεω</i> , in the 2nd and 20th verses of this.] ...	The reproaches of them that reproached thee fell upon me.	<i>Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.</i>
2. The example applied (by applying to the Christian also, the Scripture already applied to the Christ)		
a. All Scripture, and so this, is designed to teach the saints of the New Dispensation as truly as those of the Old.	4 For whatsoever things were written aforetime were written for our learning,	4 <i>ὅσα γὰρ προεγράφη, [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη,</i>
b. Two lessons, specially pertinent, taught by this (or all) Scripture		
α Endurance, in bearing with the weaknesses of a weak brother	that through patience	<i>ἵνα διὰ τῆς ὑπομονῆς</i>
β Solace, in sacrificing self-indulgence for that brother's benefit	and through comfort of the scriptures	<i>καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν</i>
c. The reflex benefit received,—hope of glory with the glorified Christ	we might have hope.	<i>τὴν ἐλπίδα ἐχωμεν †.</i>
C. Invocation of needed grace		

1. The God invoked,—the Author of the graces just mentioned
2. The object prayed for,—following in Christ's steps
 - a. The action itself,—yielding personal preferences to the common weal
 - b. The measure and method,—Christ's example ...
3. The end in view,—the united glorifying of Him whom Christ glorified
 - a. The unselfish unity of the service
 - a Inward concord
 - β Outward unison
 - b. The act itself
 - c. The One to be glorified
 - a Relative to (the readers, or to) Christ humbling Himself as a servant
 - β Relative to Christ as the well beloved Son ...

5 Now the God of patience and of comfort

5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως

grant you to be of the same mind one with another according to Christ Jesus:

ἀφῆ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ [Χριστὸν Ἰησοῦν],

6 that with one accord ye may with one mouth glorify

6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε

the God and Father of our Lord Jesus Christ.

τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

II.—SECOND ARGUMENT:—EMPHASIZING THE IDEA OF GOD'S GLORY, BUT NOT IGNORING THAT OF THE BROTHER'S GOOD 7-13

- A. The duty from this point of view
 1. The thing to be done
 2. The manner of (and, perhaps, reason for) doing it ...
 3. The end to be kept in view
- B. The example of Christ. For the glory of God and the good of the brethren, He served the Jew first, and also the Gentile.
 1. His primary work for the Jews [Serving them *first* showed God's *truthfulness*.]
 - a. The fact of such ministry

7 Wherefore receive ye one another, even as Christ also received ¹ you to the glory of God.

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο ἡμᾶς,¹ εἰς δόξαν τοῦ θεοῦ.

8 For I say that Christ hath been made a minister of the circumcision

8 λέγω γὰρ Χριστὸν διάκονον [γεννησθαι] περιτομῆς

¹ Some ancient authorities read *us*.

- b. The object (so far as the Jews were concerned)
- α For the glory of God
β For the good of God's chosen people
2. His secondary and involved work for the Gentiles
[Such work and that, too, by a Minister to the
Jews, showed God's *mercy*.]
- a. Paul's statement
- His ministry did involve work for them, too. ... 9
— Here, too, it was for the glory of God.
- b. The Scripture statement
- Three quotations from the Law and the Psalms
(As here arranged, they show successive
steps in God's work of mercy.)
[N.B.—In each instance, the words in the Old Testa-
ment immediately following those quoted, make special
mention of that "mercy," and in the last instance
speak also of God's "truth," as above.]
- α (Ps. XVIII: 49) The work commenced for and
among the Gentiles
- Suggesting the good of the people
Emphasizing the glory of God
- β (Deut. XXXII: 43) As here quoted, the Gentiles
are to rejoice with the Jews.
- The command with reference to the former
The implied fact with reference to the latter
- γ (Ps. CXVII: 1) The Gentiles (in company with,
or) without reference to the Jews, are to
glorify God.
- for the truth of God,
that he might confirm the
promises given unto the fa-
thers,
- ὑπὲρ ἀληθείας θεοῦ,
εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέ-
ρων,
- 9 and that the Gentiles
might glorify God for his
mercy;
- 9 τὰ δὲ ἔθνη
ὑπὲρ ἐλέους δοξάσαι τὸν θεόν*
- as it is written,
Therefore will I give
praise unto thee among
the Gentiles,
And sing unto thy name.
- καθὼς γέγραπται Διὰ τοῦτο ἐξομολο-
γήσομαί σοι ἐν ἔθνεσι,
καὶ τῷ ὀνοματί σου ψαλῶ.
- 10 And again he saith,
Rejoice, ye Gentiles,
with his people.
- 10 καὶ πάλιν λέγει Εὐφρανθήτε, ἔθνη,
μετὰ τοῦ λαοῦ αὐτοῦ.

* Or, confess.

The command with reference to the Gentiles	11 And again, Praise the Lord, all ye Gentiles; .	11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάν- τες οἱ λαοί.
The same command repeated (or possibly widened to include the Jews)... ..	And let all the peoples praise him.	
C. Invocation of needed grace		
1. The God invoked,—the Author of the grace just mentioned	13 Now the God of hope	13 ὁ δὲ θεὸς τῆς ἐλπίδος
2. The immediate blessing asked		
a. The thing itself,—fullness of the graces invoked at the opening of the Epistle	fill you with all joy and peace	πληρώσαι ὑμᾶς πάσης χαρῆς καὶ εἰρήνης
b. The prerequisite and (human) means to such attain- ment,—the faith urged throughout	in believing,	ἐν τῷ πιστεύειν,
3. The ultimate blessing sought		
a. The thing itself,—an abounding in this hope (pro- phesied by Isaiah)	that ye may abound in hope,	εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι
b. The prerequisite and (divine) means to such attain- ment,—that through which the writer wrought (See verse 19)	in the power of the Holy Ghost.	ἐν δυνάμει πνεύματος ἁγίου.

Third.—(The “Epilogue of the Epistle” thus far.) The duty of the strong further set forth by the example of the apostle and of others. 14-33

(Beneath the personal covering of this section is clearly traceable an undercurrent of the thought that dominates the chapter from the beginning, viz:—the consecration of one’s own advantages to the glory of God and the good of the brethren.)

I.—(LOOKING BACKWARD) PAUL’S MINISTRY TO THE GENTILES SO FAR AS ACCOMPLISHED. (IN THIS SERVICE FOR CHRIST, HE HAD STRIVEN TO HAVE HIS OFFERING ACCEPTABLE TO GOD.) 14-21

A. An apology for the nature of some of the language addressed to his readers in the discharge of this ministry

1. A frank concession made to the attainments and ability of his readers (The words “full” and “filled” are probably suggested by the prayer of the preceding verse.)

a. The concession made, because of conviction and esteem 14

And I myself also am persuaded of you, my brethren,

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν,

b. The concession itself, describing some estimable qualities

a. Attainments of theirs, in which they showed no deficiency

That of which the heart was full

that ye yourselves are full of goodness,

ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,

That with which the mind had been filled

filled with all knowledge,

πεπληρωμένοι πάσης τῆς γνώσεως,

β. Consequent ability of theirs, for mutual service

able also to admonish one another.

δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

2. A justification, notwithstanding, of the writer’s course

a. His possibly offensive boldness was only here and there. 15

But I write the more boldly unto you in some measure,

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους,

b. Even it implied the existence, not the absence, of the knowledge and goodness here mentioned. ...

as putting you again in remembrance,

ὡς ἐπαναμνήσκων ὑμᾶς,

c. It was demanded by the nature of his ministry.

a That *he* might be faithful

Having received signal grace from God, it was his duty to use it for the good of others....

The nature of the grace received bound him specially to the Gentiles, and so to his Roman readers.

The priestly service laid upon him called for the gospel teaching boldly given.

β (Itself the object of the preceding) That *they* and other Gentiles might receive the highest good

That as living sacrifices they might be acceptable to God...

Being separated by the Spirit unto the holiness which Paul ever urged

because of the grace that was given me of God,

16 that I should be a minister of Christ Jesus unto the Gentiles,

¹ ministering the gospel of God,

that the offering up of the Gentiles might be made acceptable,

being sanctified by the Holy Ghost.

διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἀπὸ τοῦ θεοῦ

16 εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη.

ἰερουργούντα τὸ εὐαγγέλιον τοῦ θεοῦ,

ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος,

ἡγιασμένη ἐν πνεύματι ἁγίῳ.

B. A summary of this ministry

1. It had been faithfully done.

a. A statement by the writer implying such a conviction

b. The limitations involved

α The cause of the success

β The scope of the success

2. It had been radical, multiform and extensive.

a. The three characteristics stated in order

— It was radical.

α It was not an ingraft on another's work....

β It was not mere fruitless show....

— It was multiform.

α The two-fold element referable to man

Preaching &c., appealing to the ear

17 I have therefore my glorying

in Christ Jesus

in things pertaining to God.

17 ἔχω οὖν [τὴν] καύχησιν

ἐν Χριστῷ Ἰησοῦ

τὰ πρὸς τὸν θεόν.

18 For I will not dare to speak of any ² things save those which Christ wrought through me,

for the obedience of the Gentiles,

by word

18 οὐ γὰρ [τολήσω] τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς ὁ ἐμοῦ

εἰς ὑπακοὴν ἐθνῶν,

λόγῳ

¹ Gr. ministering in sacrifice.

² Gr. of those things which Christ wrought not through me.

Conduct (or, possibly, the miracles below), appealing to the eye	and deed,	καὶ ἔργω,
β The two-fold element referable to God working through man		
Miracles for the softened (who see and believe)	19 in the power of signs	19 ἐν δυνάμει σημεῖων
Miracles for the hardened (who behold, wonder and perish)	and wonders,	καὶ τεράτων,
γ An element referable only to God	in the power of ¹ the Holy Ghost;	ἐν δυνάμει πνεύματος [ἁγίου].
≡ It was extensive.		
α Its width; or, geographical limits		
The Jewish capital in the S. E., whence he had been sent "far hence unto the Gentiles"	so that from Jerusalem,	ὥστε με ἀπὸ Ἱερουσαλήμ
The Gentile country in the N. W.,—the "far hence" thus far attained	and round about even unto Illyricum,	καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ
β Its depth; or, thoroughness within those limits	I have ² fully preached the gospel of Christ;	πεπληρωκένας τὸ εὐαγγέλιον τοῦ Χριστοῦ,
δ. The first characteristic re-emphasized		
— The apostle had a definite plan.	20 yea, ³ making it my aim so to preach the gospel,	20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι
≡ That plan negatively considered		
α The class of places excluded by the Pauline method	not were Christ was <i>already</i> named,	οὐχ ὅπου ἠνομάσθη Χριστός,
β The reason for such exclusion	that I might not build upon another man's foundation;	ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,
≡ That plan positively considered		
α The class of places included (suggested by the ellipsis)	21 but, as it is written,	21 ἀλλὰ καθὼς γέγραπται
β The prophecy (Is. LII: 15) which he was thus fulfilling		
The Gentiles were to see.	They shall see, to whom no tidings of him came,	ἴσθονται οἱς οὐκ ἀνηγγέλη περι αὐτοῦ,
They were also to perceive.	And they who have not heard shall understand.	καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

1 Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.
 3 Gr. *being ambitious*.

2 Gr. *fulfilled*.

21 οἱς οὐκ ἀνηγγέλη περι αὐτοῦ ἴσθονται

II.—(LOOKING FORWARD) PAUL'S MINISTRY SO FAR AS PLANNED FOR THE FUTURE,—IN JERUSALEM, ROME AND SPAIN. (IN THIS SERVICE FOR CHRIST IN JERUSALEM, HE ANXIOUSLY STRIVES TO BE ACCEPTABLE TO MEN, ALSO.) 22-33

A. The apostle's plan

1. The visit to Rome

a. The reason why it was not made in the past... .. 22 Wherefore also I was hindered these many times from coming to you: 22 Διὸ καὶ ἐνεχοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

b. The present prospect

— The former hinderances are all removed.... .. 23 but now, having no more any place in these regions, 23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,

— The early longing, strong with growth of years, impels him still.

and having these many years a longing to come unto you, ἐπιπόθειαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἰκανῶν ἐτῶν,

c. The pathway of the future

— The time of this visit to Rome (relative to further Gentile work) 24

whenever I go unto Spain 24 ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν,

— The object of this visit (looked at, mainly, in the light of good to be received by the apostle)

α The long deferred hope of meeting

(for I hope to see you in my journey, ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς

β A hope of assistance on his journey when the meeting shall be over

and to be brought on my way thitherward by you, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ

γ An anticipation of Christian fellowship while in Rome

if first in some measure I shall have been satisfied with your company)— ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ,—

2. The visit to Jerusalem

a. The fact of such a visit in the immediate future 25

but now, I say, I go unto Jerusalem, 25 νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ

b. Its object

— Stated

ministering unto the saints. διακονῶν τοῖς ἁγίοις.

— Explained

α The apostle goes as bearer of a glad gift.

The donors of the gift 26

For it hath been the good pleasure of Macedonia and Achaia 26 ἠυδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα

Their deed

to make a certain contribution κοινωνίαν τινὰ ποιήσασθαι

The recipients	for the poor among the saints that are at Jerusalem.	εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.
β He goes as bearer also of the payment of a debt. (compare <i>ὀφειλέται</i> , "debtors," and <i>ὀφείλουσιν</i> , "they owe," of this verse with <i>ὀφείλομεν</i> , "we ought," of verse 1)		
The fact of debt, as well as gift, asserted	27 Yea, it hath been their good pleasure; and their debtors they are.	27 ἡρδόκησαν γὰρ, καὶ ὀφειλέται εἰσὶν αὐτῶν
The reason given, showing mutual debt		
(1) The participation in the benefit of those strong in spiritual things, which imposed the debt	For if the Gentiles have been made partakes of their spiritual things,	εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινοῦνησαν τὰ ἔθνη,
(2) A sacred service, or return benefit, on the part of those strong in temporal things, to balance the debt	they owe it to them, also to minister unto them in carnal things.	ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
3. The visit to Rome and beyond, again considered		
a. The time of this visit (relative to immediate Jewish work)		
— That time as marking the completion of his work in Jerusalem	28 When therefore I have accomplished this,	28 τοῦτο οὖν ἐπιτελέσας,
— That time as putting the seal to his last act in connection with this fruit of Gentile faith	and have sealed to them this fruit,	καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
b. The restatement of the fact of this visit to Rome ...	I will go on by you unto Spain.	ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν
c. The blessing it involved (looked at, mainly, in the light of good to be given through the apostle) ...	29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.	29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.
B. The apostle's consequent request and prayer		
1. His request for the prayers of his readers on his behalf		

<p>a. The grounds on which he bases the request</p>		
<p>— For the sake of the Son (recalling the prayer for them in verse 5)</p>	<p>30 Now I beseech you, brethren, by our Lord Jesus Christ,</p>	<p>30 Παρακαλῶ δὲ ὑμᾶς [ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</p>
<p>— For the sake of a fruit of the Spirit (recalling the prayer for them in verse 13)</p>	<p>and by the love of the Spirit,</p>	<p>καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος</p>
<p>b. Its nature and reasonableness (He will not relax his praying, but needs their help.)... ..</p>		
<p>c. The object to be prayed for, in the light of the One to be prayed to</p>		
<p>— Generally stated</p>	<p>to God for me;</p>	<p>ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,</p>
<p>— Stated more in detail</p>		
<p>α Two requests growing out of his Jewish mission</p>		
<p>One, because of unbelieving Jews</p>	<p>31 that I may be delivered from them that are disobedient in Judæa,</p>	<p>31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ</p>
<p>The other, because of Jewish believers</p>	<p>and that my ministration which I have for Jerusalem may be acceptable to the saints;</p>	<p>καὶ ἡ διακονία μου ἣ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται,</p>
<p>β Two requests growing out of the proposed visit to Rome</p>		
<p>One, with reference to the journey till its end</p>	<p>32 that I may come unto you in joy through the will of God,</p>	<p>32 ἵνα ἐν χαρῇ ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ</p>
<p>The other, with reference to its sequel</p>	<p>and together with you find rest.</p>	<p>συναναπαύσωμαι ὑμῖν.</p>
<p>2. His prayer on their behalf, in a third invocation</p>		
<p>(Note the steps of the three invocations:—1st, to the "God of patience and comfort" who, through these, gives hope; 2nd, to the "God of hope" to fill them with joy and peace; 3rd, to the "God of peace" to become their Immanuel)</p>		
<p>33 Now the God of peace be with you all. Am n.</p>	<p>33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν ἀμήν.</p>	

Section Three. (Of narrowest application) Greetings, and directions about fellowship, mainly designed for the original readers only.

Chapter XVI. The Christian and the Church; or, The Fellowship to be cultivated and that to be shunned.

First.—Fellowship requested for the (probable) bearer of the Epistle	...	...	...	1, 2
I.—THE SISTER FOR WHOM THE REQUEST IS MADE	...	...	...	1
A. Her name	...	1 I commend unto you Phœbe our sister,	1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς,	
B. Her church and her relation to it	...	who is a servant ¹ of the church that is at Cenchreae:		
II.—THE NATURE OF THE REQUEST MADE ON HER BEHALF	...	...	...	2
A. That she may meet with a proper reception				
1. The request	...	2 that ye receive her	2 ἵνα [προσδέξησθε αὐτήν]	
2. The ground on which it is preferred				
a. Her relation to the Christ	...	in the Lord,	ἐν κυρίῳ	
b. The consequent duty of the Roman Christians	...	worthily of the saints,	ἀξίως τῶν ἁγίων,	
B. That she may have assistance so far as needed				
1. The request	...	and that ye assist her in whatsoever matter she may have need of you:	καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χροῆσῃ πρᾶγματι,	
2. The ground on which it is preferred				
a. A reason for her receiving	...	for she herself also hath been a succourer of many,	καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη	
b. An additional reason for Paul's asking	...	and of mine own self.	καὶ ἐμοῦ αὐτοῦ.	
Second.—Salutation sent by the writer to (twenty-six) individuals and (five) groups of believers				
<i>In the first and second classes, each name is followed by a distinguishing epithet—a "rough draft of the new name.....in glory."...</i>				3-15
I.—THE MOST HONORABLE CLASS (INCLUDING SIX INDIVIDUALS AND ONE GROUP) <i>One name is Hebrew; two are Greek; three are Latin...</i>				3-7
A. One husband and wife (having Latin names [though "Aquila" is Greek in form.])				

¹ Or, *deaconess*.

² αὐτὴν προσδέξησθε

1. Named	3 Salute Prisca and Aquila	3 <i>Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν</i>
2. Described		
<i>a.</i> Their Christian relation to the writer	my fellow-workers in Christ Jesus,	<i>τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,</i>
<i>b.</i> A peculiar personal relationship resulting from a special act		
<i>a.</i> The act itself	4 who for my life laid down their own necks;	4 <i>οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,</i>
<i>β.</i> The consequent gratitude of the apostle and his flocks		
Of the apostle	unto whom not only I give thanks,	<i>οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ</i>
Of his flocks	but also all the churches of the Gentiles:	<i>ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,</i>
B. One group	5 and salute the church that is in their house.	5 <i>καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.</i>
C. One man (having a Greek name)		
1. Named	Salute Epānetus	<i>ἀσπάσασθε Ἐπαίνετον</i>
2. Described		
<i>a.</i> His personal relation to the apostle... ..	my beloved,	<i>τὸν ἀγαπητόν μου,</i>
<i>b.</i> His Christian relation to the apostle	who is the firstfruits of Asia unto Christ.	<i>ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.</i>
D. One women (having the only Hebrew name in the list [with the possible exception of Jason])		
1. Named	6 Salute Mary,	6 <i>ἀσπάσασθε Μαρίαν,</i>
2. Described	who bestowed much labor on you.	<i>ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.</i>
E. Two men, or, possibly, a man and a woman (the former having a Greek name, the latter a Latin one)		
1. Named	7 Salute Andronicus and ² Junias,	7 <i>ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν</i>
2. Described		
<i>a.</i> Largely (especially in the first of the two epithets) in their personal relation to the writer		
<i>a.</i> Common natural ties	my kinsmen,	<i>τοὺς συγγενεῖς μου</i>
<i>β.</i> Common prison bonds	and my fellow-prisoners,	<i>καὶ συναιχμαλώτους μου,</i>

b. Largely (especially in the first of the two epithets) in their Christian relation

a Following the writer in earthly honor

β Preceding him in heavenly birth

who are of note among the apostles, who also have been in Christ before me.

οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

II.—THE MIDDLE CLASS (INCLUDING TEN INDIVIDUALS AND TWO GROUPS) *Of the eleven names here given, three are Latin; eight are Greek.* 8-13

A. Four men, greeted separately

1. The first two (with Latin names)

a. The former

a Named... ..

β Described (in relation to Christ and the apostle)..

8 Salute Ampliatus my beloved in the Lord.

8 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.

b. The latter

a Named... ..

β Described (in relation to Christ and the apostle)..

9 Salute Urbanus our fellow-worker in Christ,

9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ

2. The second two (with Greek names)

a. The former

a Named

β Described (in relation to the apostle)

and Stachys my beloved.

καὶ Στάχυν τὸν ἀγαπητὸν μου.

b. The latter

a Named... ..

β Described (in relation to the Christ)... ..

10 Salute Apelles the approved in Christ. Salute them which are of the household of Aristobulus.

10 ἀσπάσασθε Ἀπελλῆν τὸν δοκιμὸν ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

B. One group (the householder having a Greek name) ...

C. One man (the name being Greek)

1. Named

2. Described (in relation to the apostle)... ..

11 Salute Herodion my kinsman.

11 ἀσπάσασθε Ἡρωδῖωνα τὸν συγγενῆ μου.

D. Another group (the householder having a Greek name)

E. Three women,—two of them greeted together (all of their names being Greek)

Salute them of the household of Narcissus, which are in the Lord.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τῶν ὄντας ἐν κυρίῳ.

1. The first two

a. Named	...	12	Salute Tryphana and Tryphosa, who labour in the Lord.	12	ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
b. Described (in relation to the Christ)	...				
2. The remaining one					
a. Named	...		Salute Persis		ἀσπάσασθε Περσιίδα
b. Described					
α In her personal relation (delicately stated, but probably to the writer)	...		the beloved, which laboured much in the Lord.		τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.
β In her relation to the Christ	...				
F. One man and his mother (the man's name being Latin)					
1. The man					
a. Named	...	13	Salute Rufus	13	ἀσπάσασθε Ρούφον
b. Described (in relation to the Christ)	...		the chosen in the Lord,		τὸν ἐκλεκτὸν ἐν κυρίῳ
2. The mother					
a. Mentioned	...		and his mother		καὶ τὴν μητέρα αὐτοῦ
b. Described (in relation to the apostle)	...		and mine.		καὶ ἐμοῦ.
III.—THE LEAST HONORED CLASS (INCLUDING TEN INDIVIDUALS AND TWO GROUPS) <i>Only one name is Latin.</i>	...	14, 15			
A. Five men (all the names being Greek)	...	14	Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,	14	ἀσπάσασθε Ἀσύκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφοὺς.
B. The group of men with them	...		and the brethren that are with them.		
C. Five saints					
1. A man and wife (?), or, possibly, two men (the first name being Greek, the second Latin)	...	15	Salute Philologus and Julia, Nereus and his sister, and Olympas,	15	ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
2. A man (with a Greek name) and his sister	...				
3. The remaining man (whose name is Greek)	...		and all the saints that are with them.		
D. The group of saints with them	...				
Third.—Mutual salutation enjoined, and salutation from the churches communicated	...	16		16	
I.—THE SALUTATION THAT WAS ENJOINED	...	16	Salute one another with a holy kiss.	16	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
II.—THAT WHICH WAS COMMUNICATED	...		All the churches of Christ salute you.		Ἀσπάζονται ἡμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ χριστοῦ.

- Fourth.—A warning in regard to wrong fellowship, and a benediction invoked on those warned 17-20
- I.—THE WARNING:—PAUL'S READERS WERE TO KEEP ALOOF FROM THOSE WHOSE CONDUCT WAS DESTRUCTIVE OF CHURCH FELLOWSHIP. 17-20
- A. The nature of the warning
1. The watchfulness necessary, in order to discriminate between friends and foes 17
- 17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the ¹ doctrine which ye learned: and turn away from them. 17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν.
2. The action to be taken, when foes might be detected
- B. The ground of the warning
1. With regard to the would-be temptors
- a. Their service
- α (Negatively) It is not in the interests of the Saviour. 18
- 18 For they that are such serve not our Lord Christ, but their own belly; 18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν
- β (Positively) It is in the interests of self [and, indirectly, of the "old Serpent"].
- but their own belly; ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ,
- b. Their conduct
- α Its method,—also that of the Serpent and by their smooth and fair speech
- β Its results,—the same as were his they beguile the hearts of the innocent. καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξ'απατῶσι τὰς καρδίας τῶν ἀνάκων.
2. With regard to those who may be soon tempted
- a. Their [emphasized] obedience is not forgotten.
- α It is recognized by many beside the apostle (and, possibly, it specially allures the temptors). 19
- 19 For your obedience is come abroad unto all men. I rejoice therefore over you: 19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῶν οὖν χαίρω,
- β It is itself a source of joy to the apostle.
- b. The apostle [in contradistinction to those who would have them become "as gods knowing good and evil" (?)] consequently urges them to know only what is good.

¹ Or, teaching.

<p>α He would have them know the good.</p> <p>β He would have them know that only.</p> <p>C. The promise of a God-given conquest</p> <p>1. The divine Actor [opposed to the god of "divisions and offences" (?)]</p> <p>2. The divine act [recalling also the first temptation, but then promised after it; now, before]</p> <p>3. The speed with which the divine act was to be accomplished</p>	<p>but I would have you wise unto that which is good, and simple unto that which is evil.</p> <p>20 And the God of peace</p> <p>shall bruise Satan under your feet</p> <p>shortly.</p> <p>The grace of our Lord Jesus Christ be with you.</p>	<p>θέλω δὲ ὑμᾶς σοφοῦς [μὲν] εἶναι εἰς τὸ ἀγαθόν, ἀχειραίους δὲ εἰς τὸ κακόν.</p> <p>20 ὁ δὲ θεὸς τῆς εἰρήνης</p> <p>συντρίψει τὸν Σατανᾶν ὑπὸ τοῦ πόδαυ ὑμῶν</p> <p>ἐν τάχει.</p> <p>Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</p>
<p>II.—THE BENEDICTION INVOKED</p>		
<p>Fifth.—Salutations to (all) the believers at Rome from (eight) believers at Corinth 21-23 [24 is lacking.]</p>		
<p>I.—FROM SIX BRETHERN CLOSELY ASSOCIATED WITH PAUL. <i>Three names are Latin; three, probably, Greek</i> 21-23^A</p>		
<p>A. His spiritual son (whose name is Greek)</p> <p>1. Named</p> <p>2. Described</p> <p>B. Three of his relatives by blood (the first name being Latin; the other two, Greek [unless "Jason" be modified Hebrew.])</p> <p>1. Named</p> <p>2. Described</p> <p>C. His amanuensis for this Epistle (the name being Latin)</p> <p>1. Named</p> <p>2. Described</p> <p>D. The brother in whose home the Epistle was written (the name being Latin)</p> <p>1. Named</p> <p>2. Described</p>	<p>21 Timothy</p> <p>my fellow-worker saluteth you;</p> <p>and Lucius, and Jason, and Sosipater, my kinsmen.</p> <p>22 I Tertius,</p> <p>¹ who write the epistle, salute you in the Lord.</p> <p>23 Gaius</p> <p>my host, and of the whole church, saluteth you.</p>	<p>21 Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ συνεργός [μου],</p> <p>καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.</p> <p>22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.</p> <p>23 ἀσπάζεταιται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.</p>

¹ Or, who write the epistle in the Lord, salute you.

II.—FROM TWO BRETHREN PROBABLY VISITING PAUL AT THE TIME. *One name is Greek; the other, Latin* 23^B

A. An officer of honor (the name being Greek)

- | | | |
|---------------------|--|---------------------------|
| 1. Named | Erastus | ἀσπάζεταιται ἡμᾶς Ἐραστός |
| 2. Described | the treasurer of the city
saluteth you, | ὁ οἰκονόμος τῆς πόλεως |

B. An untitled brother (the name being Latin)

- | | | |
|---------------------|---------------------------|--------------|
| 1. Named | and Quartus | καὶ Κούαρτος |
| 2. Described | the brother. ¹ | ὁ ἀδελφός. |

Sixth.—The final Doxology:—an ascription of praise, recalling “the leading ideas contained in the whole Epistle”... .. 25-27

I.—HE TO WHOM THE ASCRIPTION IS MADE 25-27^A

A. God viewed with reference to His *power* (in the use of, and in accordance with, His gracious word)

- | | | | | |
|---|----|---|----|------------------------------|
| 1. His power, as here exercised:—God as able to build up the readers, and to give them an inheritance among all them that are sanctified | 25 | ^a Now to him that is able to establish you | 25 | Τῷ δὲ δυναμένῳ ἡμᾶς στηρίξαι |
| 2. The word of His grace:—as a result of which, and in line with which, He would thus establish them | | | | |

a. The gospel as preached by the writer	according to my gospel	κατὰ τὸ εὐαγγέλιόν μου
--	------------------------	------------------------

b. Also, the gospel preached by Jesus, directly or through the writer (or, the preaching which has Jesus for its theme)... ..	and the preaching of Jesus Christ,	καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
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c. All this declared to be but the divine revelation, for a definite end, of a mystery sealed from the measureless past

α The revelation	according to the revelation	κατὰ ἀποκάλυψιν
-------------------------	-----------------------------	-----------------

β The mystery itself

(Its past) Concealed through untold ages	of the mystery which hath been kept in silence through times eternal,	μυστηρίου χρόνοις αἰωνίοις σειρημένου
---	---	---------------------------------------

(Its present) Now made clear	26 but now is manifested,	26 φανερωθέντος δὲ νῦν
-------------------------------------	---------------------------	------------------------

γ The means employed in its unfolding	and ² by the scriptures of the prophets,	διὰ τε γραφῶν προφητικῶν
--	---	--------------------------

δ The justification of its divulgement

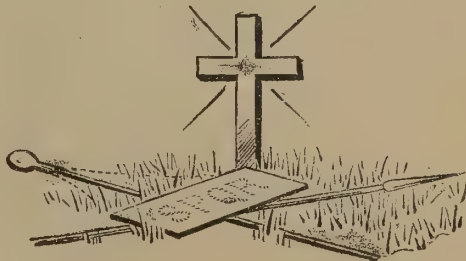
1 Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver. 20.

2 Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.

3 Gr. through.

It was by command.	according to the command- ment	κατ' ἐπιταγήν
The command was from Him who inhabiteth <i>eternity</i> (and who through the ages had left His plan enwrapped in mystery).	of the eternal God,	τοῦ αἰωνίου θεοῦ
ε The extent and object of its promulgation [which object is also the key-note of this whole Epistle.]	is made known unto all the nations unto obedience ¹ of faith;	εἰς ὑπακοήν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
B. God viewed with reference to His <i>wisdom</i> 27	to the only wise God,	27 μόνῳ σοφῷ θεῷ
II.—HE THROUGH WHOM THE ASCRIPTION IS OFFERED (OR, POSSIBLY, HE THROUGH WHOM GOD'S WISDOM IS NOW MADE MANIFEST TO MAN) 27 ^B	through Jesus Christ,	διὰ Ἰησοῦ Χριστοῦ
III.—THE CULMINATING ASCRIPTION 27 ^c		
(Note that, in this salvation of the faithful, the <i>power</i> and <i>wisdom</i> of the ETERNAL are only <i>exercised</i> , but His <i>glory</i> is <i>enhanced</i> .) . . .	² to whom be the glory ³ for ever. Amen.	[Φ] ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
¹ Or, to the faith.	² Some ancient authorities omit to whom.	³ Gr. unto the ages.

T H E E N D





Some Commendations and Criticisms

— OF —

AN ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS,

(arranged in alphabetical order of the names of the writers.)

The subjoined are designed to embrace all and only those that have been received from educators in the United States. In some cases they have been abbreviated by omission but not by other alteration. Where adverse criticism has been received it is here printed either in full or sufficiently to show its nature and to do justice, it is believed, to both critic and student.

FREDERICK L. ANDERSON, D. D.,

Professor of New Testament Interpretation, The Newton Theological Institution.

I have examined Dr. Bennett's Analysis of the Epistle to the Romans with great pleasure. It is just the kind of careful, original, thoughtful study, which is most profitable both to the competent beginner and to the mature scholar. The analysis is so minute that it has the value of a logical commentary. Its brevity and manner of printing give it the additional advantage of presenting before the eye clearly and at once both the text and the argument of a whole passage. I trust that so scholarly, suggestive and usable a work will soon be published for the help of students of the Word of God.

ERNEST D. BURTON, D. D.,

Head of New Testament Department, The University of Chicago.

I have examined with great interest your Analysis of the Epistle of Paul the Apostle to the Romans. I thoroughly believe in analysis as an aid to interpretation, or, rather, as a process of interpretation, and you have applied the process with great skill and thoroughness. I believe that your book would be of great value to students of the Epistle, both directly in helping them to understand this epistle and as suggesting to them a method of study to be applied to other New Testament epistles.

In the main, I am glad to find that I agree with your interpretation of the Epistle. That I occasionally dissent from your view, or occasionally feel that your analysis is so minute as to hinder rather than help the exposition of the thought, is only what would almost inevitably be true when two men work independently.

I hope you may find a publisher who will put your book before the American Bible-studying public.

DAVID FOSTER ESTES D. D.,

Professor of N. T. Interpretation, Hamilton Theological Seminary, Colgate University.

I have had the privilege of using the Analysis of Romans by Dr. A. A. Bennett, in connection with class-room work, especially on chapters ix-xii, as well as privately. I have found it a rarely helpful book. Its purpose is to indicate the course of the Apostle's thought not only in general but also in every important detail, and this purpose is attained with a simplicity, clearness and accuracy, which leave little to be desired. Few books cast more light on any part of the Bible. It is a book which I shall keep within reach of my hand, and I advised my class to consult it constantly. I strongly hope that a way may be found to make it generally accessible.

WM. HERBERT PERRY FAUNCE, D. D., LL. D.,

President of Brown University.

I am very happy to learn that the analysis of the epistle to the Romans, prepared by Rev. Albert Arnold Bennett, may be republished in an American edition. Dr. Bennett's scholarly work is well known both in Japan and America, and has been long recognized by Brown University. His analysis shows insight and grasp, and will greatly aid in the comprehension of this most important portion of the New Testament. I hope it will have wide circulation, and I am sure it will do much good.

C. H. Hall, D. D.,

Professor of Greek, Franklin College.

I finished yesterday a careful reading of your Outline of Romans. * * * In a few cases a little more could have been said, but even there I would not have changed what you did say but would have added a word or two. * * *

Let me sum up some of the convictions left with me by this reading:—

1st. Accurate scholarship marks it from beginning to end; an unobtrusive and modest scholarship, but yet conscious of the reality of the facts in its possession.

2nd. A deep *spiritual* insight into the meaning of Paul's teaching, without which all study of this letter is only surface work. Here I had my greatest satisfaction in its study.

3rd. The *expression* of this *spiritual* insight is remarkable for its simplicity, clearness and grace. I regard it one of the most valuable features of the book.

4th. The outline as a whole is one of the best *Commentaries* I have ever seen of Romans, though only claiming to be an outline. * * *

Print the book, not for your sake, but the Master's, for it will be blessed of God to those who will use it.

ALBERT HARKNESS, Ph. D., LL. D.,

Professor of Greek, Brown University.

I have examined Dr. Bennett's Analysis of Paul's Epistle to the Romans with great interest, pleasure and profit. It is a masterly Analysis of a masterly work. I cordially commend it to the thoughtful attention of every one who wishes to make a thorough study of this wonderful epistle. The outline of the thought is presented with the utmost precision; the divisions and subdivisions are made with great care and the language is clear and simple. The arrangement of the Greek text, the Revised Version and the Analysis in three parallel columns will be found to be most helpful. I shall be glad to see an American edition of this scholarly work and I feel sure that it will be a valuable contribution to Biblical study.

ALVAH HOVEY, D. D., LL. D.,

Late President of The Newton Theological Institution.

Having read it through with much care and interest I feel it no more than right to say that from my point of view it is a very thorough and excellent piece of work. If I were teaching the Epistle of Paul to the Romans, I would make constant use of your Analysis and urge my class to do the same. My own opinion is that you have traced the Apostle's course of thought with patient sagacity and that you have noted its progressive steps with happily selected words and definitions. Ordinary readers would not perhaps be attracted by so rigid and minute an Analysis, but it is well fitted to show the exceeding richness of the Apostle's thought and the almost exhaustive thoroughness of his discussion. It would be well to have just such a work accessible to all who really desire to *study* the Epistle. Whether if I were going over the original with a class, I should discover reasons for modifying any part of your Analysis it is impossible for me to say; but I do not believe that I should dissent from it on any important points. Let me thank you heartily for the pleasure and profit of reading your work, and hope that you will never have occasion to regret bestowing so much labor on a book that will not sell like a novel.

MELANCTHON W. JACOBUS, D. D.,

Professor of New Testament Exegesis and Criticism, Hartford Theological Seminary.

In general, allow me to commend your work as most thorough, painstaking and, on the whole, admirably arranged. At this latter point I would especially emphasize the parallel column arrangement, which must prove most serviceable, not only to the student of the Analysis, but to the student of the epistle itself.

As to the general division of the Analysis, I think you have, in the main, reproduced what was evidently the Apostle's thought, that is, the first eight chapters have to do with a discussion of the plan of justification; chapters 9 to 11 with the peculiar relation of Israel to the plan; while chapters 12 to 16 have to do with the practical application of the plan to the life of the Roman Church. I must confess, however, that your idea of what an Analysis ought to be differs essentially from mine. You state in your preface, "Of course, when Paul wrote his epistles he had before him no such divisions and subdivisions of his subject as are here suggested." This confesses to the fact that the Analysis you have so carefully written out is not a presentation of such plan as Paul may have had in his own mind as he wrote, but of a possible plan which a student might construct for himself out of what the Apostle wrote. Such a student Analysis I would not for a moment discredit; but I think we must all admit that its spirit is homiletical and theological rather than historical, and that the historical plan is the first and primary thing to present for any historical understanding of the epistle as a document from apostolic times.

FRANK GRANT LEWIS, A. M.,

Professor of Theology and Church History, Virginia Union University.

I am impressed with the evidence of painstaking labor to reveal the precise thought of the great apostle, each part in its relation to the others. The teacher will find the Analysis suggestive. The busy pastor will discover in it a source of homiletical material concerning the profound teachings of Christianity. To the student, it may become a treasury of information and a stimulating example of method.

JOHN H. MASON, D. D.,

Professor of the English Bible, Rochester Theological Seminary.

The Church is under large and lasting obligation to Dr. Bennett for his masterly "Analysis" of Paul's Letter to the Romans, which Coleridge calls "the profoundest work in existence."

An Analysis like this is more luminous than a Commentary.

As one glances along these pages, he seems to get a bird's eye view of the book which to many readers is hopelessly obscure and difficult.

I have never realized Paul's gigantic intellectual power and grasp; or the unity, the close articulation and the massive logic of the Roman Epistle; or the sweep of the great primal truths of Revelation, as I have realized them in the study of Dr. Bennett's "Analysis."

GEORGE E. MERRILL, D. D., LL. D.,

President of Colgate University.

I have been examining your "Analysis of the Epistle of Paul the Apostle to the Romans" and I want to thank you for your very scholarly contribution to the literature upon this most important Epistle. There is no book of our New Testament more difficult to analyze than the Epistle to the Romans; no book in which the general course of the argument is more involved and no one containing passages so complex in structure. This makes the book difficult but of corresponding importance from the analytical point of view. You have accomplished the work with admirable clearness and to the student it should prove of great value. I should think it would have an especial value in the class room in the study of the English Bible and I could heartily recommend it as a text-book.

JAMES STEVENSON RIGGS, D. D.,

Professor of New Testament Interpretation, Auburn Theological Seminary.

While it is true that the analysis of any book of the New Testament is helpful to the mental grasp of its contents, this is especially so of the epistles to the Romans and Hebrews, because of their close and, at times, involved reasoning. Professor Bennett, who for years has been working analytically upon the Epistle to the Romans, deserves the thanks of students for his clear, luminous setting forth of the order and progress of thought of this great epistle. He has given us a "running" Analysis of the verses, but he has placed this carefully under coordinate and subordinate headings which enable us to keep it constantly in proper relations. What may be called an "expository" Analysis of the epistle is not easy to arrange because of the complexity of subordinate relations. Professor Bennett has made this easily possible, however, by putting the Greek on the same line with the English verse and his analytic statement, so that we can, at a glance, get from the original the required connection. The whole work is compact, exhaustive and affords admirable guidance over the thought-ways of this noble field of thought. We trust that the book will receive the attention it merits.

ARCHIBALD THOMAS ROBERTSON, D. D.,

Professor of Interpretation of the New Testament, Southern Baptist Theological Seminary.

I am much obliged to you for sending me a copy of your Analysis of Romans, and have read it over with much pleasure and satisfaction. You have certainly done a most conscientious and careful piece of work that ought to be helpful to any real student of the Book of Romans. I should be glad to see it published in this country, and hope that you may be able to arrange it. The publication of the outline and of the English text and of the Greek text all on the same page has a great many advantages. It makes it easy for the student to prepare for himself the outline that you have made.

WM. ARNOLD STEVENS, D. D.,

Trevor Professor of New Testament Interpretation, Rochester Theological Seminary.

I have given some time to examining this arrangement and analysis, and am impressed with the painstaking thoroughness as well as the scholarly precision of the work. The method has been applied logically and consistently to the entire epistle. No one, I am sure, could go carefully through your book without being helped to a clearer understanding and a profounder appreciation of the greatest of the Pauline epistles. As regards the doctrinal and ethical interpretation (inwrought into the analysis) I find myself for the most part in hearty agreement with you.

A. H. STRONG, D. D., LL. D.,

President of Rochester Theological Seminary.

I am grateful to you for sending me a copy of your Analysis of the Epistle to the Romans. It is remarkably well done and it shows how much mere analysis can do toward interpretation. I shall call Professor Stevens's attention to it,—indeed, if you have not given

him a copy, I wish you would send one to him, or perhaps, better still, to our Seminary Library. It is pleasant to find that so much scholarship and thought is being put into our missionary work. I wish our Publication Society could print the Analysis for circulation on this side the water.

HENRY G. WESTON, D. D., LL. D.,

President of The Crozer Theological Seminary.

I am greatly obliged by your kind remembrance of me in sending me your Commentary on Romans which has been my companion for the last two months in my journeyings. What little I have been able to read of its contents I have greatly admired. I returned home a day or two since, and lent my copy to Dr. Stifler, who asked me to beg one for him from you, which I now proceed to do.

[*Later*] If you will kindly send Dr. Stifler a copy of your Romans, I presume he will return mine, which he has not yet done. It will give me great pleasure to do any thing in my power with the Publication Society in behalf of your book. It richly deserves approval and endorsement.

[*Still later*] I shall be very happy to be of any service in my power in getting your book before the public. * * * I hope the books from Japan will hurry up. Dr. Stifler evidently does not intend to return mine to me until he has one of his own.

BENJAMIN I. WHEELER, Ph. D., LL. D.,

President of The University of California.

I think it is very desirable that your "Analysis of Romans" should be published in English. It will be a very great aid to the study of the epistle, besides representing, I am convinced, a distinct contribution to the interpretation thereof.

CHARLES L. WHITE, D. D.,

President of Colby College.

The Analysis of the Epistle to the Romans by Dr. A. A. Bennett is in my judgment a most careful piece of work. His decisions in important spots are wise and it all shows an immense amount of time and patience without which the minute subdivision of the argument could not have been made. I hope it may early be published.

NATHAN E. WOOD, D. D.,

President of The Newton Theological Institution.

I have read through with care the Analysis of Romans which you were so kind as to send me. It has greatly interested me, first of all intrinsically and then for old associations' sake. It seems to me that you have done an admirable piece of work. The analysis is keen, painstaking, and thorough, and commends itself to me. I thank you for remembering me in sending the Analysis.

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